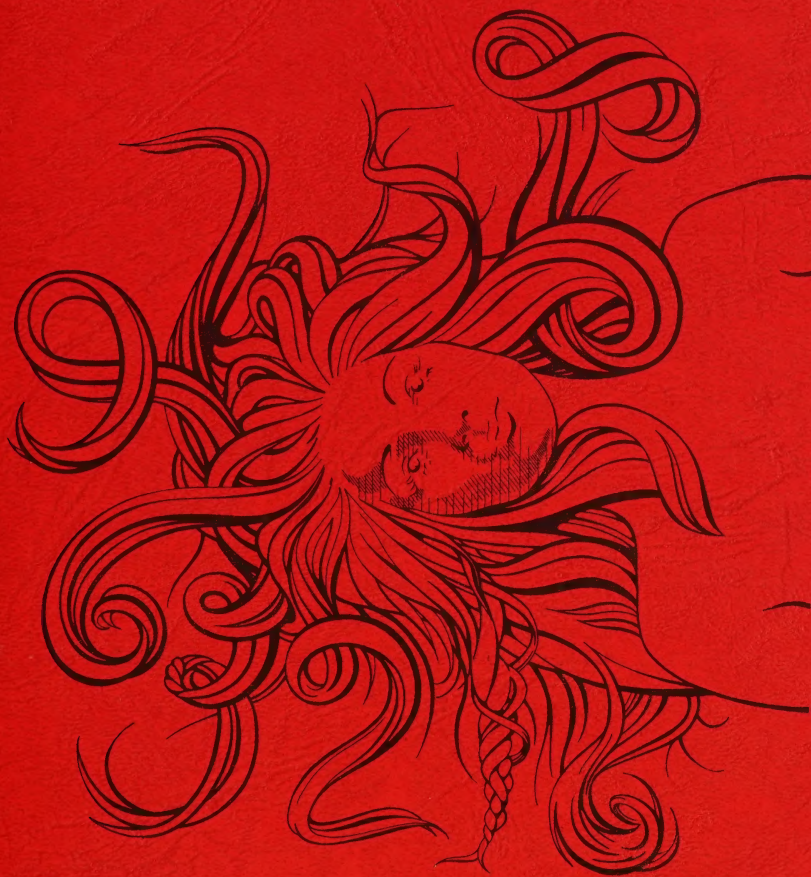


Mathematics and Sex



MATHEMATICS AND SEX

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It is difficult to describe the extent of my gratitude to the marvelous first year undergraduates, listed on the previous page, who took the seminar on women in mathematics which I gave in 1974. They were far more than students; they were teachers. I am deeply indebted for everything these imaginative young people have taught me.

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Mathematics and Sex

Our title might well evoke a smile. To a rationally minded person it would be hard to imagine two subjects which are less related. Yet it is one of those irrational features of our cultural and social structure that a person's sex is, and has been, very relevant to that individual's opportunities in the world of mathematics.

Some fifty years ago, one of the great mathematicians of all time, Emmy Noether (1882-1935), encountered opposition to her admission to the faculty at the University of Göttingen solely because of her sex. The distinguished mathematician David Hilbert, a professor at Göttingen, was incredulous: "Meine Herren, I do not see that the sex of the candidate is an argument against her admission as a Privatdozent. After all, the Senate is not a bathhouse." Emmy Noether was not admitted (at that time) to the all male faculty at Göttingen, although she delivered many series of advanced lectures on her work, which had to be announced under the name of Hilbert (cf. pp. 142-143 of [62] or [39]. Numbers in brackets refer to the bibliography at the end of the paper.)

At the time this study was initiated (Fall 1973) the mathematics faculty at the University of California at Santa Barbara consisted of 32 members (all male) while the secretarial staff consisted of 6 members (all female). These curious figures served as our initial stimulus, causing us to wonder about the forces which could bring about such gross sex differences. While few could claim to be totally dispassionate in such matters, we began by trying to put aside our preconceptions and prejudices and to impartially examine these sex differences in mathematics as the curious phenomenon that it truly is. We hope the reader will attempt to do the same in reading this report, which is a compilation of the major findings of a freshmen (oops—freshpeople) seminar on women in mathematics, which met in the Fall quarter of 1973, and ran over into the Winter quarter of 1974, under the auspices of the Mathematics Department of the University of California at Santa Barbara.

Our first impulse was to concentrate on the question of discrimination in employment. Indeed this is the main emphasis of the Department of Health, Education and Welfare and hence also the main emphasis of most affirmative action programs on college campuses. We soon realized, however, that sexism at the professional level was just a continuation of pervasive patterns extending all the way down into the elementary grades.

Thus there are really (at least) two basic issues: equal opportunity in employment and equal opportunity in mathematical education (training and counseling). Our curiosity became centered around the second one. Therefore, this report will contribute little to the question of employment discrimination, even though a study of women in mathematics is admittedly incomplete without investigation of this critical dimension. One invaluable (albeit irksome) aspect of the new affirmative action pro-

cedures mandated by HEW is the keeping of detailed records of every step in the employment process. (We hope other investigators will be able to make extensive use of this new source of data.) This is a prime example of the measuring process itself affecting the phenomenon being examined. The rules are in fact intended to make both administrators and faculty more sensitive and attentive to the basic requirements of fairness and objectivity in personnel decisions. Thus we may never fully know the extent to which past prejudicial attitudes and discriminatory recruitment procedures (overt or covert, conscious or unconscious) have produced the extreme sex differences prevalent in the mathematical community. While our study offers little new information on this vital question, we do give a detailed report (in our fifth section on the mathematics profession) of some of the recent ('75-'76) employment figures, which indicate that the proportion of faculty who are women remains considerably below the proportion of mathematics Ph. D.s who are women.

In the last four decades about seven percent of the Ph. D.s in mathematics were earned by women [45]. This ratio of women earning Ph. D.s in mathematics is beginning to show an upturn, the current figure being about 10 percent [5]. Nevertheless, the proportion remains extraordinarily low. We thus became convinced that there is an urgent need for affirmative action at the academic level as well, in order to unblock the beginning of the pipeline. We have therefore elected to concentrate our attention on sex differences in mathematical education, beginning at a very early age (second grade) and following through to the research mathematician. We have also been concerned (see section 3 below) with the effect of these sex differences in mathematical training on the participation of women in many other scientific and technological fields requiring some degree of mathematical sophistication. Our studies confirm the hypothesis of the sociologist Lucy Sells ([64],[65]) that mathematics is a "critical filter" tending to eliminate women from many fields, from chemistry, physics and engineering, to architecture and medicine. This conclusion lends greater import and urgency to this study, and to the need for effective changes in the mathematical training and counseling of women.

The first section of this report deals primarily with student attitudes from the second grade through high school. Our second section examines the attitudes of teachers. Our third section examines sex differences in the extent of mathematical training in the high schools. Here we identify the inadequate mathematics training for women (as compared to that for men) as a major culprit in closing off scientific and technological opportunities for women. In section 4 we go on to examine the situation at the university level, both undergraduate and graduate. Here our results are somewhat special, describing the situation only for the UCSB campus, and then for a rather limited time period. Nevertheless, we feel these results are likely to be indicative of sex differences to be found in the mathematics programs of most universities. In section 5 we return for a closer look at the mathematics profession. We conclude, in section 6, with some observations and recommendations.

1. Student attitudes in Elementary and Secondary School

To obtain some data on this subject, we constructed a simple questionnaire consisting of three questions. The first question was designed to

determine which subjects students liked best (and least) and to discover whether there were statistically significant sex differences in these preference patterns. (Here we obtained one of our most unexpected results.) The second question attempted to uncover possible sexist attitudes in the family by finding out whether the person (mother or father) who helped with the homework varied from subject to subject. Here we obtained a rather striking, albeit not unexpected, result. Our third question examined peer group attitudes (who does better—boys or girls?—in various subjects). In the case of all three questions we obtained statistically significant results (significance level .05).

We had a total sample of 1324 questionnaires, distributed near the end of 1973, among grades 2 through 12. Most of the sample came from schools in Southern California, although one portion of the sample came from the East Coast. (The geographical differences were not significant.) We had more than 100 questionnaires for each grade except the fifth, where we had 81.

In the first question we asked the students to rank the four subjects, mathematics, English, science and social studies (mathematics was replaced by arithmetic and English by reading, in the lower grades) on the basis of which they liked the most to the one which they liked the least. There were statistically significant sex differences in the three subjects, English, science and social studies (*very* striking in the case of English and science, but in all three cases the significance level was less than .01). As one might expect, the boys tended to prefer science and the girls English. Social science got a somewhat better rating from the boys than the girls. What we found totally unexpected—contradicting our preconceptions when designing this question—is that in terms of *liking* the subject, mathematics was the only subject which exhibited no sex differences. In fact the preference patterns in mathematics were almost identical for boys and girls, in marked contrast to the three other subjects. (For the statistics buff we mention that we computed the X^2 statistic for the data contingency table associated with the following table. Assuming no sex differences, the probability of obtaining a X^2 statistic that small (or smaller) is .09, indicating that the preference patterns in mathematics of men and women are remarkably similar.)

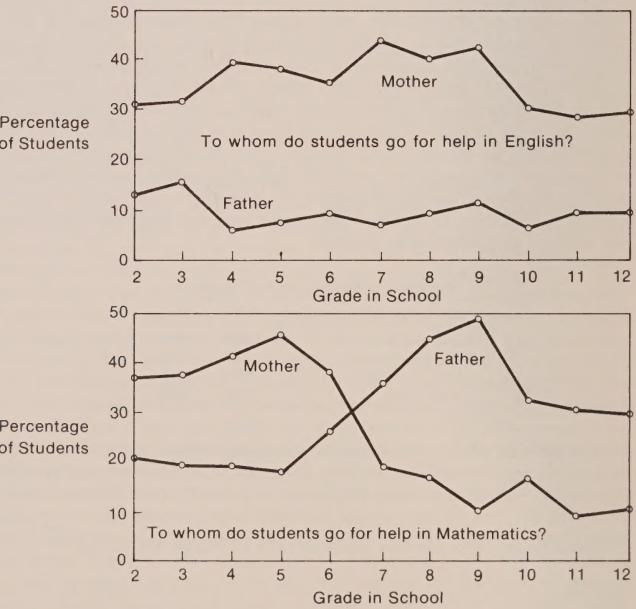
Preference Pattern for Mathematics

Rating for Mathematics	Boys	Girls
Liked best	30%	29%
Liked 2nd best	23%	24%
Liked 3rd best	19%	18%
Liked least	27%	29%

This pattern of no sex difference in mathematics preference pretty much held up through the grades, although for both boys and girls its popularity went down in the high school years. While this result really surprised us, we later discovered that the same outcome (for the eighth grade) was obtained by L.R. Aiken [2]. The finding indicates that there is nothing intrinsic in arithmetic or mathematics that makes it more appealing or enjoyable to one sex than the other. This is a hopeful sign as other findings, to be discussed later, show that, nevertheless, when mathematics becomes optional (in high school and college) far fewer

women take it. We would conjecture that men take more mathematics not for the superficial reason that they like mathematics more than women but because, whether they like it or not, they are aware that such courses are necessary prerequisites to the kinds of future occupations, in medicine, technology or science, they envision for themselves. If this conjecture is true, (and it does receive some confirmation in the studies of Lynn Fox [24] and Elizabeth Haven [30] then we expect that an upgrading of the counseling program in high schools, designed to make women aware of the full range of career opportunities and of the courses they must take in high school in order to keep all their options open, could have a very significant effect. (Cf. [65].)

Our second question to the school children concerned whom they got help from in the various subjects. Here there were no statistically significant sex differences (i.e., between boys' and girls' responses). For both girls and boys it is true that the mother helps more than the father, except in the higher grades, where the father helps more in mathematics (and, to a lesser extent, in science). The following two graphs, indicating this pattern through the grades, for English and mathematics, is quite striking. Beginning in the sixth grade the father becomes the "authority" on mathematics and continues this role through high school. This fact alone must have its subtle influence on a young girl's (or boy's) attitude.



Martha Smith, a mathematician at the University of Texas, has written us:

I once heard a sociological theory to the effect that the crucial factor in whether a young woman became an "academic achiever" was her father's attitude towards her—the attitude most conducive to producing an academic achiever being one which showed approval both of his daughter's "feminine" pursuits and of her intellectual ones. Reflection on my own situation and that of friends who are women and mathematicians doesn't cause me to doubt this theory—e.g., my father seemed equally pleased when I baked an apple pie, accomplished some academic achievement, or helped him saw wood.

Other women mathematicians have also referred, in correspondence with us, to the positive influence of their fathers on their intellectual development. Further Ravenna Helson [31], in a study of highly creative women mathematicians, found that most (2/3) had professional men as fathers and that interviewers judged that they had identified primarily with their fathers.

Of course it is hardly a new psychological insight that our parents have a tremendous influence on our personality development. (L.R. Aiken [2] also found that a child's attitudes towards mathematics is strongly influenced by his or her parents.) Yet we feel still more must be done to make parents aware of the great danger of imposing, consciously or unconsciously, sexist roles on their children and the importance of offering their children encouragement and support to aspire to whatever they truly want to be.

The third question in our school questionnaire attempted to examine peer group attitudes by asking the students who they thought did better (boys or girls) in various subjects. In the elementary grades there were very substantial differences between the responses of the boys and the girls. Due undoubtedly to a kind of sexual competition fostered in the lower grades, boys felt that boys do better — in all subjects and the girls felt that girls do better — in all subjects. However by high school these sharp differences, while still statistically significant, become muted and there emerges an overall peer group attitude concerning competence in various subjects. If we take the top four grades, 9 through 12, (sample size 506) we get the following table. The 32% in the table means that 32% of the sample (boys and girls together) feel that boys do better than girls in mathematics.

	Math	English	Science	Social Studies
Boys do better	32%	4%	47%	21%
Girls do better	16%	52%	5%	15%
no difference	52%	44%	48%	64%

We have recently found out that the Stanford Center for Research and Development in Teaching, about the same time we did this study in Southern California, distributed a questionnaire to 1886 high school students in the San Francisco area (cf. [14]). Many of the questions applied to each of the four specific fields of study, mathematics, English, social studies and business/vocational courses. While the primary aim was to discover the roots of student failure, some interesting sex differences relating to student attitudes towards mathematics were uncovered. We

quote from an expository article on this study by the sociologist Sanford Dornbusch [14].

One of our questions had asked the student: when you get a poor grade, which reason do you think usually causes the poor grade? There were four alternative answers: I had bad luck, I didn't work hard enough, the teacher didn't like me, and I'm not good at this subject. Most students gave lack of effort as the reason for receiving a poor grade in every subject. However when it came to math, 26% of the females gave lack of ability as the basis for a poor grade as compared to 15% of the males. Female students in every ethnic group in San Francisco were more than three times as likely to give, "I'm not good in math" as the basis for a poor grade as "I'm good in math" as the basis for a good grade. In the suburbs, the pattern was similar but the ratio was two-to-one. This pattern was found in no other subject for females and in no subject for males.

Elizabeth Fennema and Julia Sherman[21] have studied how sexual stereotyping affects attitudes and proficiency in mathematics. They conclude: "there is, then, an accumulation of evidence which points to the conclusion that sexual stereotyping of mathematics as a male domain operates through a myriad of subtle influences from peer to parent and within the girl herself to eventuate in the fulfillment of the stereotyped expectation of a 'female head that's not much for figures'."

This stereotype, as well as the attitudinal patterns of students (both self-image and peer group) discussed earlier are unfortunately reinforced by the expectations of teachers. Hence the topic of our next section.

2. Teacher attitudes

We next asked two questions of a small sample of elementary and high school teachers (24 women and 3 men). For these teachers at least, mathematics was liked better than the other subjects. Forty-four percent of the teachers listed it as their favorite subject to teach (from a list of four, mathematics, science, English and social studies) while another third of them listed it as their second most liked subject. Nevertheless their responses to a second question indicated attitudes (concerning sex differences in aptitude and performance with respect to particular subjects) very similar to that obtained for the peer group. Forty-one percent of the respondents felt boys did better in science, while only one felt girls did better in science. Almost two-thirds (63%) of the respondents felt girls did better in English, while no one felt boys did better. Finally 41% felt boys did better in mathematics, while no one felt girls did better.

Given this prevalent attitude (that boys do better in mathematics) among a substantial portion of both peers and teachers, perhaps we should digress here to examine the evidence concerning this question. We tested for sex differences in performance (i.e., class grades) in a number of large elementary mathematics courses at UCSB and in no case did we find any statistically significant sex differences.

As a glance at the bibliography will indicate, the literature on sex differences in mathematical ability is enormous. The topic has fascinated many people, including teachers, educational researchers and psychologists. Yet the results are very mixed and often confusing. There is no consensus as to what "mathematical ability" is. Some researchers measure computational proficiency, others geometric or algebraic aptitude,

while the psychologists will usually measure some more precise and specific intellectual function. J.E. Garai and A. Scheinfeld [28] give a survey of pre-1960 studies which tend to confirm that boys are more proficient in mathematics. For example, in 1942 a study was conducted involving a sample of 50,000 students from some 300 schools, where the authors concluded: "Girls have maintained a consistent and, on the whole, significant superiority over boys in the subject tests, save in arithmetic, where small, insignificant gains favor the boys" [71]. However, the more recent work (since 1960) has been surveyed by Elizabeth Fennema and no such clear picture emerges. For example, one study of third and sixth graders indicates that girls are in fact better at arithmetic [80], while another [3] finds no significant sex differences in problem solving ability among seventh graders. Perhaps the most controversial paper is that of Richard Stafford [70] who claims "it appears that in general there is an underlying hereditary component for a proficiency in quantitative reasoning which fits the sex-linked recessive model fairly well." This hypothesis has received little acceptance (e.g., [20] and [36]). Most studies emphasize cultural and environmental influences rather than intrinsic biological differences (for example [21], [61] and [74]).

The findings on sex differences in intellectual functioning which were produced by psychologists are the ones most carefully defined and consistently replicable. (Cf. [36], [49], [64], [68], [69], [77].) Of particular interest are the results which show that males perform slightly better in certain spatial visualization tasks. For example, studies indicate that men are more likely than women to be "field independent" (see pp. 21-26 of [68]). Field independence means the perceiving of items independently from their backgrounds. It is an ability to overcome the influence of the embedding context. For example, in a rod and frame test the subject is asked to place a rod vertically, in a frame which gives misleading background cues. In this and similar tasks, males have a measurable superiority. Since this is obviously a very specialized intellectual function, it would seem quite misleading to refer to this field independence ability as an "analytic cognitive approach" or "analytical ability," as it is often referred to in the literature. We feel that the attempts at interpreting these specialized results of psychology in terms of general mathematical ability are highly speculative and go far beyond that which is justified by the data. Furthermore, as Fennema and Sherman point out [21], the development of spatial visualization skills may be closely related to sexual stereotypes and hence may be largely the result of cultural conditioning. These considerations have implications for school curricula. Indeed Sheila Tobias [73] has suggested that exercises involving spatial relations and field independence be made part of the elementary school curriculum, particularly for girls.

Almost all the pertinent educational research investigated proficiency and aptitude for school mathematics, usually at a very elementary level. The studies dealt with arithmetic or various kinds of problem solving, and did not attempt to measure creativity and imagination in modern highly abstract mathematics. (However see [31] and [32].) I do not think that one can extrapolate these educational and psychological findings to the level of mathematics done by the research mathematician. Creative mathematical ability is a rich mixture of interrelated components, involving motivation, intelligence, imagination and many skills, includ-

ing computational, spacial and verbal skills. I personally feel that modern mathematical development suffers from the defective formulation and articulation of the conceptual structure underlying mathematical research and that this state of affairs is not unrelated to the limited female participation in the creation of new mathematics. (cf. [1].)

Returning to the case of school mathematics, where male performance is found to be superior, we may be observing the so-called "Pygmalian effect" in education, according to which the student performs, to some (measurable) extent, in response to the expectations of the teacher. In our small survey for example, almost half the teachers expect their male students to do better in mathematics, while *none* of them expect the female students to do better.

Of course the various sex differences in intellectual functioning, such as space perception discussed above, could be related to aptitude in mathematics. These differences, however, are subtle, being far smaller than differences among individuals of either sex. These minor differences (which may themselves be culturally induced and thus modifiable) might explain some small difference in the percentage of women mathematicians. However, we have found nothing in these psychological studies which helps us to explain the enormous sex differences actually found in the mathematics profession.

There is a mathematics course at UCSB designed specifically for future school teachers. We distributed special questionnaires to such a class consisting of 11 men and 64 women. We were discouraged to find that 26% of these future teachers indicated they are indifferent towards mathematics, while another 14% stated they actually dislike or hate it. Thus 40% of these prospective teachers are likely to transmit something less than a positive attitude towards mathematics to their students.

We distributed a similar questionnaire to a number of the large lower division undergraduate courses asking the students to indicate their attitude towards mathematics by marking one of the five possibilities (love it, like it, indifferent to it, dislike it, hate it). No statistically significant sex differences were found in the responses. We also asked the students to indicate what they felt were the major influences determining their attitude. Among those indicating an extreme attitude (either loving it or hating it) one of the most mentioned factors was a particular teacher they had had in their prior schooling. It is largely for this reason that we were so distressed to find that 40% of the mathematics class for future teachers indicated either a negative or indifferent attitude towards mathematics.

These findings indicate to us that certain adjustments should be considered, both in the training of school teachers and in their employment in the classroom. We need instructors who are competent in mathematics, who love the subject, who enjoy teaching it and who will not project sexist expectations on the students. Our small sample of 75 prospective teachers indicates that about one out of seven either dislike or hate mathematics. This makes it quite likely that an elementary school child will at some point be influenced in a detrimental way by one of his or her teachers. We feel the child should be protected from this possibility. Perhaps those teachers who feel uncomfortable with certain mathematics subject matter and do not enjoy teaching it, should be able to enlist the aid of eager and competent specialists, much as music teachers are cur-

rently used. Such specialists would be carefully trained and highly sensitive to the prevailing sexist attitudes concerning mathematics. In particular they would encourage girls to enjoy and to excel in mathematics. If most of these mathematical specialists were women we would have the added advantage that the female students would be presented with a positive role model.

3. The inadequate mathematical training of women in high school

In a perceptive article [63] entitled "Women in Science: why so few?" Alice Rossi has described the many social and psychological influences which restrict women's choice of careers in science. (Cf. also [79].) In this section we shall describe another factor which restricts women's choices which, with some effort, may be more quickly corrected than the deep rooted causes of which Alice Rossi speaks. Whether through inadequate or even misleading counseling, or by personal choice, women simply are not taking enough of the optional mathematics courses offered in high school to prepare them to enter college programs in science, engineering or other "hard" disciplines. Without unusual and early efforts to make up this deficiency in their first year of college, all of these career options become effectively closed.

The sociologist Lucy Sells (cf. [64] and [65]) shared with us a fact sheet (dated December 15, 1973) which she developed on women in higher education at Berkeley and we quote here two of her points.

1. *In a systematic random sample of freshmen admitted at Berkeley in Fall, 1972, 57% of the boys had taken four full years of mathematics, including the trigonometry-solid geometry sequence, compared with 8% of the girls. The four year mathematics sequence is required for admission to Mathematics 1A, which in turn is required for majoring in every field at the University except the traditionally female, and hence lower paying, fields of humanities, social sciences, librarianship, social welfare, and education.*

2. *Among students earning the Bachelor's degree in the 21 largest letters and science departments, there is a strong and statistically significant relationship between having a one-year college mathematics requirement in the curriculum, and having less than one third of the degrees in the department earned by women.*

This second result clearly underlines the tragic consequences of the incredible sex difference uncovered in the first finding. It is for this reason that Lucy Sells refers to mathematics as a "critical filter" in cutting down the percentage of women in many fields other than mathematics. Thus substantial changes in student and teacher attitudes towards girls taking mathematics, and particularly changes in the academic counseling procedures at the high school level, are likely to have a significant effect on the percentage of women majoring in disciplines which use mathematics as well as in mathematics itself. (Cf. [24].)

There is additional evidence that mathematics plays the role of a critical filter. For the period 1972-1975, the percentage of Ph.D.s earned by women is below ten percent for the following fields: geography, astronomy, economics, mathematics, religion, computer science, applied mathematics, geology, agriculture, atmospheric science, business administration, physics, engineering and operations research [54]. The only subject that does

not fit the hypothesis, religion, is a very special case, since most ministers are men. In contrast women received more than 25% of the doctorates (in the same period) in each of the following fields: home economics, art history, romance languages, Germanic languages, Comparative literature, social work, health sciences, English, speech, psychology, anthropology, library science, linguistics, education, classics, microbiology and sociology.

We found the result (1 above) of Lucy Sells' concerning the inadequate mathematical training of entering women students at Berkeley so remarkable that we decided to repeat the experiment at UCSB. We took a random sample of the files of freshmen (50 men and 50 women) who had been admitted to UCSB in the fall of 1973. Perhaps because this was done a year later (the situation is in great flux) and because UCSB is a rather different campus than Berkeley, we obtained somewhat different results. The percentage of entering men with four years of high school mathematics was considerably smaller (36%) while the percentage of entering women with four years of high school mathematics was somewhat larger (16%). Nevertheless the sex difference is still enormous (and statistically significant) and thus confirms Lucy Sells' findings at Berkeley. Other voluntary (and hence non-random) samples taken at UCSB also showed a significant sex difference in high school mathematical training. (We conjecture that these kinds of sex differences prevail at most schools throughout this country — and even the world [35], [58].)

We have recently learned that IBM has funded a Mathematics Association of America proposal for a secondary school lectureship program designed to interest more women in mathematics. This program will be administered by the Association's Committee on Secondary School Lecturers. Under this grant, women mathematicians will visit secondary schools in the New York-New Jersey, Chicago, and San Francisco Bay areas. To the usual aims of a secondary school lectureship program, this program will add the very important dimensions:

1. To interest girls in studying mathematics by providing a role model.
2. To impress advising and guidance personnel with the importance of mathematics for girls and the career opportunities for women scientists and mathematicians. Included among such personnel are the professional counselors, State curriculum consultants, Career Day organizers, and parents. In order to have the widest possible impact on guidance personnel, women mathematicians participating in this program shall also be made available to address mathematics teachers at workshops and district meetings, spend some time talking with appropriate personnel at the State level at the various Departments of Education, take part in school Career Days, and possibly even in PTA meetings.

We believe that efforts like this will be most helpful in changing some of the patterns described in this section.

The relevance of mathematics to many career options outside of mathematics has also been observed by the Carnegie Commission on Higher Education in its recent report [11] on opportunities for women in higher education. They state (in referring to women on page 64 of the report): "Not only have they preferred fields that lead to traditionally female professions, but they also tended to avoid fields requiring extensive application of mathematical reasoning." We concur completely with the fol-

lowing Carnegie Commission recommendation:

Recommendation 7 (page 79 of [11]): Because of the evidence that many women enter college with inadequate mathematical training, special provision should be made to ensure that women desiring to major in fields calling for extensive use of mathematics are encouraged to make up this deficiency in order to enter the fields of their choice.

Specifically we recommend that every college and university offer, for credit, appropriate pre-calculus courses. This brings us to the next stage of our investigation, sex differences in mathematical education after high school.

4. Sex differences in mathematical training at the university level

We begin by looking for sex differences in the elementary calculus sequence beginning in the fall of 1971 and extending to the winter quarter of 1973, at UCSB. Math 34AB is the short (two quarter) course while Math 3ABC, 4AB, is the long (five quarter) course. (This long course branches in the second year. The figures for 4A include two other parallel sections, 5A and 4AH. The figures for 4B include 5B.)

We first note that the enrollment of women in these basic courses is disproportionately low. Women comprised only about a third of the class even though women were in the majority in the freshmen class of 1971. This undoubtedly is one of the inevitable corollaries of the deficient mathematical training women receive in high school, which we described in the previous section. Nevertheless we feel that improved counseling and other remedial aids at the college level can significantly improve these enrollment figures.

Enrollment, Fall 1971

	Freshman Class	Math 34A	Math 3A
Male	1001 (45%)	133 (63%)	328 (64%)
Female	1228 (55%)	78 (37%)	184 (36%)

We found no statistically significant sex differences in the grades achieved in the various courses. The Carnegie Commission ([11], pp. 50-51) has found that women tend to get better grades in college — in all fields. Nevertheless in *every one* of the five places (one in the short sequence, four in the long sequence) where a student has an opportunity to drop, the attrition rate was greater for women than men. The attrition rates for 34A $\rightarrow$ 34B, 3C $\rightarrow$ 4A and 4A $\rightarrow$ 4B were particularly large, with the women's attrition rate almost double that of men. This is particularly disconcerting as the original enrollment of women was already disproportionately low. These rather large attrition rates are difficult to interpret as various majors require only certain portions of the complete sequence.

The next table is read as follows: 33% of the men who completed 34A did not complete 34B. We did not actually follow each individual student through the sequence and hence the figures are subject to considerable error due to students transferring to other schools, and other students joining the sequence at a later stage.

The enrollment of women in the honors calculus section (which begins with the second quarter) is considerably lower than in the regular sections.

Attrition Rates for
Calculus Sequences, beginning Fall 1971

Course	Male	Female
34A → 34B	33%	58%
3A → 3B	33%	37%
3B → 3C	26%	35%
3C → 4A	30%	51%
4A → 4B	22%	41%
3A → 3C	51%	59%
3A → 4A	66%	80%
3A → 4B	73%	88%

While women comprise about 35% of the second quarter calculus enrollment, they comprise (as an average over the last four years) only about 20% of the honors section enrollment. The author taught this honors section in the winter of 1971 and there were nine men and no women enrolled. The following year the author was again scheduled to teach the honors calculus. This time he visited all the regular sections, described the nature of the honors section and specifically encouraged women to enroll. In the winter of 1972 the enrollment was again nine students, but this time there were six men and three women. We strongly recommend that every mathematics department look into their honors sequence and determine the percentage of female participation. We recently received a letter from Professor Joan Birman telling us of her similar experiences in the honors sequence at Barnard-Columbia (in alphabetical order).

I learned last year, to my astonishment, that for about four years running the honors calculus course had been all male, in spite of the fact that admission was based on an open competitive examination. This fall, one of the senior mathematics majors and myself made an intensive effort to encourage women to try the exam! The typical answer was, "I know I won't pass it," — to which we replied over and over, "Well, if you try it, at worst you will confirm what you already know, and only an hour of time will have been lost." After three days of such advising, the big day came, the exam was given, and this year the class has five men and five women!

These experiences indicate that we can anticipate considerable change in the enrollment of women in mathematics courses, if only a greater effort is made to encourage them to do so. A tiny survey was conducted, at Stanford, of women majoring in natural sciences, mathematics and engineering (cf. [14]). These women reported having received less encouragement to study mathematics than did any group of Stanford males, even those males who were majoring in history or the humanities. Numerous other studies confirm Joan Birman's experience, namely that a little encouragement can make a tremendous difference in female participation and performance levels in mathematics. (Cf. [8], [9], [10], [23], [30], [43], [50], [61], [73].)

We next examine the attrition of mathematics majors. The Carnegie Commission [11] has made the following observation:

When we consider the fields in which students major in college, we shall find that almost as large a percentage of women as of men receive bachelor's degrees in mathematical science, although women are considerably less well represented than men among recipients of degrees in fields calling for the use of mathematics as a tool, such as the natural sciences, engineering and economics.

The statistics on mathematics majors at UCSB do not seem to follow this national pattern. We have followed the class of 72 and the class of

73 and found that women got less than half as many degrees in mathematics as men. Here again we find rather heavy attrition. For example, when the class of 72 began in the fall of 68, about the same percentage of men and women indicated their desire to major in mathematics. (70 women and 63 men indicated their intention to major in mathematics. This represents 4.4% of the women in the class and 4.5% of the men.) These percentages continually decline in the following years, the attrition being higher for women than for men. Finally at graduation time there were only 20 women mathematics majors (1.8% of the women graduates) and 48 men mathematics majors (3.1% of the men graduates). For the class of 73 the pattern is the same. Only 16 women (1.5% of the women graduates) and 45 men (2.8% of the men graduates) received bachelor's degrees in mathematics. Of course the attrition figures may be partially caused by students transferring to other campuses of the UC system.

We conclude that it is very much in the university's own interest to invest in subsidized child care centers, better academic and career counseling, and more flexible degree programs, among other things being recommended by various women's groups and the Carnegie Foundation [11] to try to decrease this sizable attrition among women.

In going from the bachelors degree into a graduate program we once again find that attrition takes a higher toll for women than for men. (At this point we may marvel that there are as many women mathematicians as there are!) For example Lucy Sells [64] has found that "there is a statistically significant drop in the proportion of women earning the bachelors degree in the physical sciences at Berkeley (26%) and the proportion of women applying to graduate school in the physical sciences (11%)." In the fall of 1972, 15% of the applicants to the graduate program in mathematics at UCSB were women, while in 1973 it was 16%. Averaged over these two admission periods, the acceptance rate was 78% for the men and 88% for the women.

We feel an effort can and should be made to increase the proportion of women in both the undergraduate and graduate mathematics program. For example, women students at MIT compiled an excellent booklet [53] about the school's opportunities for women and mailed it to 10,000 female high school juniors. This resulted in 1,400 inquiries from women about admission to MIT, nearly four times as many as the year before. The engineering department at Berkeley has also used a special recruiting program, with some success. At Mills College, an all women's school in Oakland, California, Lenore Blum found that the mathematics enrollment there nearly doubled after she made a concerted effort to encourage women to enter science, including the development of special programs, counseling and publicity [8].

Considering the importance of encouragement, the dearth of women faculty in mathematics, physics, chemistry and engineering can only have an inhibiting affect on female enrollments in these subjects. The mathematician Martha K. Smith has written us concerning this matter.

Role models play an often neglected but, to my mind, important role in education. If a young girl never encounters a woman in mathematics, it is quite reasonable that she should conclude that mathematics isn't something women do (whether for lack of ability or lack of opportunity). Perhaps more likely, she may not even think of the possibility of a woman mathematician.

I know I felt a certain amount of relief when, the summer after my first year in graduate school, I met a woman mathematician for the first time. There was living evidence that what I wanted to do was not impossible.

To reverse these stereotypes won't be easy, but I think it's possible. An effort should be made to get all the trained women mathematicians possible into positions where they will have an impact on both male and female students and colleagues. Women need to see examples of practicing mathematicians; men need to become accustomed to accepting a woman as an honest-to-goodness colleague rather than a curiosity.

In regard to role models, we recommend that books like [13], [40], [42], [43], [59], and articles like [12], [39], [41], [57], [75], [78] be available in every mathematics reading room, both undergraduate and graduate.

5. Women in the mathematics profession

We have been most fortunate that a large number of women mathematicians have corresponded and shared with us their experiences, attitudes and insights. They have enabled us to go beyond statistical averages to see the complexity and variability of human personality and creativity. Women, just like men, have various reasons for being attracted to mathematics, few of them having anything to do with their sex. They also hold diverse opinions regarding the various matters considered in this report. Their suggestions have done much to shape our study. Their ideas permeate this report. We therefore wish to express our deep appreciation to the following women mathematicians who have consulted with us: Joan Birman, Judy Bruckner, Mary Gray, Susan Gerstein, Mary Elizabeth Hamstrom, Eleanor G. Jones, Nancy Kopell, Tilla Milnor, Cathleen Morawetz, Alice Schafer, Marianne Smith, Martha K. Smith, Ann Stehney, Diane Stuebing, Olga Taussky Todd, Karen Uhlenbeck.

Just over half of our respondents indicated they had experienced some form of discrimination in their professional lives. Essentially all of them indicated they had experienced sexist attitudes of some form.

Professor Martha Smith (whom we have already quoted) has put forth the idea that many women are dissuaded from a mathematical career by societal stereotypes:

Many people on hearing the words "female mathematician" conjure up an image of a six-foot, gray-haired, tweed suited oxford clad woman . . . This image, of course, doesn't attract the young woman who is continually being bombarded with messages, direct and indirect, to be beautiful, "feminine" and to catch a man.

We have found the notion that women who excel in mathematics are less feminine to be utter nonsense. For example, in Ravenna Helson's study [31] of creative women mathematicians, her findings did not "show the creative woman to be more masculine, if one means by this that they might have been expected to score higher on measures of masculinity-femininity, or dominance, assertiveness, or analytical ability." In another (older) study [44] involving undergraduate students at UCLA, Philip Lambert found that among women students "mathematics majors were not only equal to non-mathematics majors in femininity, but significantly more feminine." This finding was sufficiently surprising that Lambert took a second sample, which confirmed the result.

Joan Birman, a professor at Columbia University was influenced earlier

in her life by the "unfeminine" stereotype. "Why didn't I study mathematics at age 21? I felt it was not a 'feminine' thing to do. I'm afraid that it seems to me that this is a continuing problem for many young women." As we have just noted, studies indicate that, if anything, women mathematicians tend to be more feminine than the average. We thus feel it is time for society to completely do away with the ridiculous prejudice that a female mathematician is somehow less of a woman because of her intellectual pursuits.

When discussing the stereotype of a female mathematician, colleagues sometimes refer to Emmy Noether. (Cf. [13], [39], [75], and [78].) Since she died the same year I was born I have no first hand knowledge of her traits. In making her way to the top of a male dominated profession, she may not have met everyone's expectations of the way a female should look and behave. Herman Weyl described Emmy Noether quite candidly in the eulogy he wrote for her: [59]

It was only too easy for those who met her for the first time, or had no feeling for her creative power, to consider her queer, and to make fun at her expense. She was heavy of build and loud of voice, and it was often not easy for one to get the floor in competition with her. She preached mightily, and not as the scribes. She was a rough and simple soul, but her heart was in the right place. Her frankness was never offensive in the least degree. In every day life she was most unassuming and utterly unselfish; she had a kind and friendly nature. Nevertheless she enjoyed the recognition paid her; she could answer with a bashful smile like a young girl to whom one had whispered a compliment. No one could contend that the Graces had stood by her cradle; but if we in Göttingen often chaffingly referred to her as "der Noether" (with the masculine article), it was also done with a respectful recognition of her power as a creative thinker who seemed to have broken through the barrier of sex.

It was the Russian mathematician P.S. Alexandroff who had dubbed her "der Noether". Nevertheless Alexandroff, who knew her well, spoke eloquently of her feminine characteristics, in an address to the Moscow Mathematical Society in 1935:

A spokesman of the most abstract areas of mathematical science, she distinguished herself at the same time by a surprising sensitivity in understanding the great historical movements of our epoch; always vitally interested in politics, hating war with her whole being, and hating chauvinism in all its manifestations, she never in the area knew any vacillation.

Such was Emy Noether, the greatest of women mathematicians, a great scientist, an amazing teacher, and an unforgettable person. True, Weyl had said that "the Graces did not stand at her cradle," and he is right, if one has in mind the generally known heaviness of her appearance. But here Weyl is speaking of her not only as a great scholar, but also as a great woman. And she was that — her femininity appeared in that gentle and subtle lyricism which lay at the heart of the far-flung but never superficial concerns which she maintained for people, for her profession, and for the interests of all mankind. She loved people, science, life, with all the warmth, all the cheerfulness, all the unselfishness, and all the tenderness of which a deeply sensitive — and feminine — soul is capable [39].

This problem of the "unfeminine" stereotype of the female mathematician is only one of many faced by the woman considering mathematics as a career. Professor Joan Birman has discussed other misunderstandings with us:

The female students I know also seem to often misunderstand the nature of mathematics. It appeals to them (I think) because they are systematic, neat, logical and

orderly. They do not seem to appreciate the creative, imaginative, aesthetic aspect of mathematics, and indeed are often bewildered by it when they first encounter it in advanced courses. I hope this is something which is changing, as more young women become aware of themselves as questioning, growing, thinking people. Conformity is really deadly for mathematics, because it is not possible to learn the subject unless you are constantly questioning whether you understand it. To become a mathematician it is also necessary to a) have a good deal of tolerance for frustration, b) to not be distressed by the distrust or fear other people have of those who are "smart" and c) to not be afraid to be wrong or make mistakes — all of these seem to be problems for women.

There are additional accounts of the experiences of women in the mathematical profession. Sónja Kovalévsky [40], a nineteenth century Russian mathematician, Else Hoyrup [34], a Danish mathematician and Marian Boykan Pour-El [43], a professor at the University of Minnesota, have all written about their professional development. Clearly, given the circumstances described in this report, women have had to have considerable courage and motivation to become creative mathematicians. This was recognized by Karl Friedrich Gauss, who wrote the following words to the great French mathematician, Sophie Germain (1776-1831).

But when a person of the sex which, according to our customs and prejudices, must encounter infinitely more difficulties than men to familiarize herself with these thorny researches, succeeds nevertheless in surmounting these obstacles and penetrating the most obscure parts of them, then without a doubt she must have the noblest courage, quite extraordinary talents and a superior genius (59).

In the past, women have had to suffer considerable employment discrimination. Even when Emmy Noether finally obtained the position of "nichtbeamteter ausserordentlicher Professor" at Göttingen in 1922, she still was not paid a salary. She received only a modest remuneration for some teaching in algebra [59]. Fortunately, we are beginning to see some very healthy changes in the employment situation for women mathematicians. The nepotism rules, invariably discriminatory against the wife, are rapidly falling away. Under the watchful eye of the Department of Health, Education and Welfare, academic and industrial institutions are adopting widespread procedures to ensure that hiring patterns are free of sex bias. We strongly support such affirmative action to ensure that all potential female candidates are considered. Such increased recruitment efforts can only enlarge the list of qualified candidates and thus result in the raising of standards. To immediately dispose of a red herring, let us state emphatically that none of us believe a less qualified mathematician should be hired, just because she is female.

An examination of the latest employment figures for mathematics departments clearly establishes the need for affirmative action procedures. We have already noticed that at every rung of the ladder leading to the Ph.D. in mathematics, the attrition rate has been higher for women than for men. We will now see that that pattern continues for the professional success ladder beyond the Ph.D. During the past four decades about 7% of the mathematics Ph.D.s were earned by women [45]. The Carnegie Commission on Higher Education (p. 89 of [11]) has indicated that the percentage of Ph.D.s in mathematics has steadily declined over the years. The most recent data suggests we are beginning to see an up-

swing. In the period '69—'72, 7.3% of the Ph.D.s in mathematics were earned by women, while the corresponding figure for the period '72—'75, is 9.1% [54]. In the most recent survey [5], it was found that, for the academic year '74—'75, women earned 103 of the 1,022 Ph.D.s in mathematics, which is just over ten percent.

While my own university (UCSB) now ('75—'76) has two women mathematicians on the faculty, they are both employed as temporary lecturers. Thus we still have no women on the regular ladder faculty. Our campus is not unique. The same situation (no women on the regular ladder faculty) prevails at other schools — University of Chicago, Princeton, Yale, Harvard, MIT, to mention a few of which the author is personally aware. This statement refers to the 1975-1976 academic year. By regular ladder faculty we mean tenured associate professors and full professors, and assistant professors who will be considered for tenure. It does not include instructors, lecturers, temporary and terminal positions or visiting professors.

For all doctorate granting mathematics departments in the United States, women comprised 4.8% of the ladder faculty (174 out of 3614) in the 1975-76 academic year. This is up slightly from the previous year, when they represented 4.7% of the ladder faculty. The percentages become smaller when we restrict ourselves to the tenured faculty. Women comprised 4.5% (121 out of 2713) of the tenured faculty, which represents a slight *decrease* from the previous year's figure of 4.6% (120 out of 2620). Indeed, for all doctorate granting mathematics departments in the country, there was an increase of 93 tenured faculty members (over the previous year), but an increase of only one woman tenured faculty member. All of these statistics, and the ones to follow, are based on the results of the nineteenth annual American Mathematical Society survey [5], conducted by the Committee on Employment and Educational Policy. Of course the results are based only on the returns received. In the case of the above figures the return rate was two-thirds (104 out of 156).

If we examine the next rung of the success ladder and look at the figures only for the 27 most prestigious research departments, the percentages are almost halved. (Here there was a return rate of 20 out of 27 or 74%.) In the academic year 75-76, 3 percent (27 out of 882) of the ladder faculty are women. This figure is up from the previous year (2.2%) due to an increase in the number of female assistant professors. The percentage of women on the tenured faculty is still smaller, 14 out of 673, or 2%. This is in fact a slight *decrease* from the previous year when the percentage was 2.3% (15 out of 658). The attrition rate for women, which we have observed to be higher than for men at every rung of the success ladder, takes its final toll at the very top. At the most prestigious schools, women represent only 1.6% (8 out of 490) of the full professors.

The above figures are convincing arguments for the urgency of affirmative action at the employment level. If current patterns prevail, not only are women's expectations for success severely limited, but the mathematical, scientific and academic growth of our culture is also being restricted through the inadequate utilization of our human and intellectual resources. Nevertheless we do not believe that affirmative action should concentrate exclusively at the employment level. We would be distressed if universities, in fear of losing federal funding, develop programs only in response to HEW threats and emphasize those paper-work procedures

designed to protect them in case of HEW audits. We believe our study has established the great need for affirmative action at the academic level — from elementary school through college. It doesn't help much to carefully distribute the few drops from the end of a pipeline when the pipe is clogged at a much earlier point. If university administrators are sincere in their desire to open up opportunities for women (and we believe they are) then they must put far more resources into academic affirmative action, even if this is not where the federal government is putting on the pressure. There is no dearth of suggestions in this regard, from information and recruiting efforts at the high school level, subsidized child care centers, improved career counseling, more flexible requirements including external degree programs and part time study, to mention just a few. There are many such recommendations throughout this report. We will discuss later some recent efforts and experiments to improve mathematical education for women.

We are pleased to observe that the "women's movement" is alive and well in the mathematics profession and is continuing to have a very beneficial effect (cf [6], [29], [34], [51] and [52] for example). More women are appearing as invited speakers at professional meetings. They are being nominated and elected to important positions in the professional societies. Scientific meetings often have special sessions concerned with women in mathematics. (Cf. [22], [25], [29], [32], [47], [50].) The American Mathematical Society has recently compiled a directory of women mathematicians [4]. There is an active organization concerned with women's rights: The Association for Women in Mathematics (address: Department of Mathematics, Wellesley College, Wellesley, MA 02181). The pioneering work of Mary Gray (American University) in founding the Association for Women in Mathematics some five years ago, has recently been recognized by her election as the (first woman) Vice-President of the American Mathematical Society, the professional organization of research mathematicians. Mary Gray was the first president of AWM. The current president is Lenore Blum, of Mills College. The Association issues a regular and lively newsletter, jointly edited by Judith Roitman and Alice Schafer, both of Wellesley College. It also runs an employment information service (under the direction of Judy Green of Rutgers-Camden) which helps women become aware of job opportunities as they develop. We recommend this organization to any mathematician (male or female) who is concerned with the issues raised in this report.

6. Conclusion

We have tried to discuss our results and make some tentative conclusions and recommendations in each of the appropriate sections. The findings of all sections tend to support one basic recommendation of the Carnegie Commission on Higher Education (pp. 56-57 of [11]).

Recommendation 1: The first priority in the nation's commitment to equal educational opportunity for women should be placed on changing policies in pre-elementary, elementary and secondary school programs that tend to deter women from aspiring to equality with men in their career goals. This will require vigorous pursuit of appropriate policies by state and local boards of education and implementation by school administrators, teachers and counselors.

For example, high school counselors and teachers should encourage women who aspire to professional careers to choose appropriate educational programs. They should also encourage them to pursue mathematical studies throughout high school, because of the increasing importance of mathematics as a background, not only in engineering and the natural sciences, but also in other fields, such as the social sciences and business administration.

The topic we have taken up is vast and has many ramifications. Our investigation should be looked upon as a pilot study. We hope that this preliminary data will suggest many interesting projects to educators, sociologists and psychologists. We fully recognize that we are trying to measure something that is in great flux. We therefore recommend that every mathematics department begin to keep annual records of sex differences in enrollment rates, degrees granted and graduate admissions and support. This will help alert the department to areas which need attention as well as to indicate if new policies are having the desired effect. It will be most interesting to observe how these patterns change as our schools and society move away from sexual stereotypes and bias.

There are a number of major investigations currently underway, relating to the subject matter of this essay, which will help to further clarify the situation. For example, the mathematician Edith Luchins [47] of Rensselaer Polytechnic Institute is probing into the whole question as to why there are so few women mathematicians and what can be done about it, under a grant from the National Science Foundation. She is gathering information, using questionnaires as well as interviewing many women mathematicians. Similarly the mathematician Maita Levine of the University of Cincinnati is doing a study, with NSF support, to try to identify why qualified women do not pursue mathematical careers. She has interviewed many female and male mathematicians to get their response to such questions as to whether or not discrimination actually exists. Among students she is concentrating on four grade levels, fourth, ninth, twelfth and college sophomores. Here she is primarily concerned with the role of the educator in developing mathematical self-confidence and interest. A particularly valuable aspect of her study is that she intends to interview a random sample of mathematics teachers and guidance counselors or academic advisors at each grade level. The educator Elizabeth Fennema and the psychologist Julia Sherman are continuing their collaboration (cf. [21] and [22]) at the University of Wisconsin at Madison, under an NSF grant. They are investigating sex differences in mathematics achievement and related cognitive and affective factors, involving students in grades six through twelve. Finally, at my home institution, University of California at Santa Barbara, the social psychologists Marilyn Brewer and Myrtle Blum are making a longitudinal study to assess the relationship, across time, of identification with sex roles and feminine stereotypes on the one hand and attitudes and competency feelings towards, and participation in, mathematics and science, on the other. Clearly our understanding of the mystifying extreme sex differences in mathematics will be greatly improved when the results of these various interrelated studies come in.

As educators, however, we need to go beyond the accumulation of new knowledge. These insights will be but the first step. We agree with the basic philosophy of Renata Tesch [72] that a major function of edu-

cational research is to bring about positive change. We also agree with the eloquent and impassioned plea [19] of Elizabeth Fennema that the educational establishment must accept these extreme sex differences in mathematics as a major failure of our pedagogical system, and begin to make those changes which will ensure that women are no longer disadvantaged by inadequate mathematical training. We therefore wish to briefly survey some of the recent efforts and experiments aimed at rectifying, enriching and invigorating mathematics education for women.

At my own institution, UCSB, we have instituted remedial pre-calculus courses, for credit, with a module approach which enables each person to proceed at his or her own pace, in making up deficiencies in high school mathematics. There is also a special course, under the auspices of the Council of Experimental Courses at UCSB, given by Julian Weissglass and Gail Gliner, concerned with the problem of "mathophobia." Through general reading, graphing exercises and weekly one-to-one tutoring, the course aims at both making students with poor backgrounds functionally literate in mathematics, as well as overcoming their fears and blocks.

In a similar vein, Sheila Tobias [73] of Wesleyan University has opened a "Math Anxiety Clinic" on her campus. Here people who are willing to acknowledge that they have emotional blocks when it comes to math, can be interviewed, tested, diagnosed and helped in a variety of ways, including therapy and counselling. In addition to this psychological approach, more standard remedial sessions were established, where students can back track and clarify some of the most elementary beginnings of mathematics.

Lenore Blum is chairperson of the Department of Mathematics and Computer Science at Mills College, a small college for women with about 850 undergraduates. She has developed a program [8] for providing academically as well as psychologically easy access to the mathematics program. Her carefully designed pre-calculus course in combination with her remedial workshops have managed to nearly double the enrollment in beginning calculus, within one year.

A rather interesting and slightly controversial phenomenon is the development of all female mathematics classes. For example, Carolyn MacDonald of the University of Missouri, Kansas City created a project, supported by the National Science Foundation, to increase women's participation in science, primarily by designing an appropriate mathematics program. (Cf. [50].) She taught a special section of a precalculus mathematics course, for women only. The purpose was to ensure an encouraging and supportive environment where women students, no matter what their backgrounds, could succeed. This course was augmented by counselling and tutoring sessions. She reports a high degree of success, even among the students with very weak backgrounds. A few years ago, Esther Silberstein, then a teaching assistant at Berkeley, experimented with all women tutorial sections in upper division courses. She reports particular success and enjoyment in one such seminar on algebraic topology, involving six students. There has also been some experimentation with all female math classes at the pre-college level. Nancy Krienberg is involved in such a program at the Lawrence Hall of Science at U.C. Berkeley. The Hall found that its after-school and weekend classes, designed for ages 6 through adult, were about three fourths male. Therefore, a special eight week course was developed, called "Math for Girls." Some

two hundred girls, ages 6 to 14, have participated so far. A basic discovery approach is augmented by puzzles, games and computer activities designed to show that mathematics can be as much fun as it is challenging.

We have, for reason of time, necessarily ignored many fascinating and important questions in this study. We have purposely tried not to discuss aspects of sexism and women's rights that do not relate specifically to mathematics. Nevertheless many of these (such as the toys children play with, the games they play, sex roles in movies and television, etc.) clearly do have their effect on female attitudes towards mathematics. For an excellent essay covering these more general concerns we refer the reader to the book [27] by Nancy Frazier and Myr Sadker entitled *Sexism in School and Society*.

A very serious problem, which has not been adequately researched in this study, is whether mathematics is being presented, both in lectures and textbooks, in a manner which tends to discourage or deter women. Certainly the higher attrition rates for women in the calculus sequence are a source of great concern. Since the vast majority of mathematicians are men, most of the textbooks and lectures are also developed by men. There are studies which show the approach and problem context do have their effects on the interest and response of women. (Cf. [9], [10], [55] and [56].) As more women become involved in mathematics perhaps we can expect some subtle changes in its formulation, presentation and exposition.

Winifred Jay [37] and Clarence Schminke [38] have found considerable sex bias in elementary school mathematics texts. Additional studies at the high school and college level would be beneficial. The crucial task of eliminating sexual bias and stereotypes from the mathematics curriculum will require the sincere and persistent efforts of educators and mathematicians for some time to come. We seem to be taking that first decisive step by becoming aware and sensitive to the problem.

We would like to conclude with a short discussion of certain moral issues which have been lying beneath the surface of this study. The question is this: Have we made an implicit assumption that dropping out of a degree program in general, and a mathematics program in particular, is necessarily bad? Given the extremely depressed (and depressing) employment prospects for young mathematicians (both men and women) perhaps those who drop out, or don't even begin the training process, are in fact making the correct choice, not only in terms of economic consequences, but also in terms of fulfilling their human potential.

We do not claim that the goal is the elimination of all measurable sex differences in all human pursuits. We all have different opinions on the extent to which that would be desirable. But we are all agreed that the many sex differences in mathematical training and attitudes described in this report are *not* the result of free and informed choice. If they were then the low enrollments and high attrition rates for women in mathematics would be a matter of less concern. The immorality of these sex differences lies precisely in the fact that they are the result of many subtle (and not so subtle) forces, restrictions, stereotypes, sex roles, parental-teacher-peer group attitudes, and other cultural and psychological constraints which we haven't begun to fully understand. Before we can hope that each individual child and young adult will make these choices freely and wisely we must work towards a society generally (and an academic

program specifically) which ensures that the freedom of opportunity to become whatever that individual is truly capable of becoming, is not compromised by such a chance event as the child's sex at birth. We believe that each of us, male or female, who have children or anticipate having children, would desire such a society for them. And those of us who are mathematicians and whose lives have been so greatly enriched as a result would wish that this opportunity be available, regardless of sex, to anyone who finds they have the aptitude, interest and creative and intellectual ability to do it.

Albert Einstein, on the occasion of the death of the mathematician Emmy Noether in 1935, wrote the following lines in a letter to the New York Times (see [39] for the full text of this beautiful letter.)

Beneath the effort directed toward the accumulation of worldly goods lie all too frequently the illusion that this is the most substantial and desirable end to be achieved; but there is, fortunately, a minority composed of those who recognize early in their lives that the most beautiful and satisfying experiences open to human kind are not derived from the outside but are bound up with the individual's own feeling, thinking and acting . . . However inconspicuously the lives of these individuals run their course, nonetheless, the fruits of their endeavors are the most valuable contributions which one generation can make to its successors.

We believe that we must continue the effort to bring about a sexually unbiased social and intellectual environment where many other Emmy Noethers will be able to flourish and grow. We will all be the beneficiaries of their creative endeavors.

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The author has a continuing interest in the issues raised in the essay. He would appreciate receiving your comments and views concerning the findings and recommendations of this report.

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Decade for Women



World Plan of Action

The Plan of Action



The international community has, since the signing of the United Nations Charter in 1945, repeatedly tried to reinforce the fundamental principles of human rights contained in that Charter, such as the dignity and worth of the human person and the equal rights of men and women.

In a succession of conventions, declarations and formal recommendations, it has expressed its growing awareness of the uneven development of peoples and the tragedy of all forms of discrimination. It has declared that all human beings without distinction have the right to enjoy the fruits of social and economic progress and should, for their part, contribute to it. It has condemned sex discrimination as fundamentally unjust, an offense against human dignity and an infringement of human rights. But despite these solemn pronouncements, the translation of these principles into practical reality has been slow and uneven.

History has attested to the active role that women have played, together with men, in accelerating the material and spiritual progress of peoples. In our times, women's role will increasingly emerge as a powerful revolutionary social force.

There are significant differences in the status of women from country to country, rooted in the cultural framework or tied to the level of development, as there are within a given country, according to the social category of women within it. Yet basic similarities unite women in the fight against differences wherever they exist in the legal, economic, social, political and cultural status of women and men.

In many countries women form a large part of the agricultural work force in addition to playing an important role in agricultural production and in the preparation, processing and marketing of food. They therefore constitute a substantial economic resource; yet their status in this sector is often disadvantaged.

Likewise, while industrialization provides jobs for women

and constitutes one of the main means for the integration of women in the process of development, women workers are disadvantaged because of the fact that the technological structure of production in general has been oriented toward man and his requirements.

During the last decades, millions of women acting together with other progressive forces have focused public opinion at the national and international levels on all these problems. The reality of the problems which women still meet in their daily life in many countries of the world prompted the United Nations to proclaim 1975 as International Women's Year. The objective of the Year was to define a society in which women participate in a real and full sense in economic, social and political life and to devise strategies whereby such societies could develop.

This Plan provides guidelines for national action over the ten-year period from 1975-1985 as part of a sustained, long-term effort to achieve the objectives of International Women's Year. It is addressed primarily to governments and to public and private institutions, women's and youth organizations, employers, trade unions, mass communications media, nongovernmental organizations, political parties and other groups.

There should be a clear commitment at all levels of government to take what action is necessary to implement the Plan. Governments should review their legislation affecting the status of women in the light of human rights principles and internationally accepted standards. Laws should be enacted or updated as needed to conform with the international conventions on the rights of women, and governments which have not already done so should move to ratify these conventions.

Nongovernmental women's organizations can work toward the goals of the Plan by starting, especially with the help of volunteer experts, institutions and projects for the welfare of women and by disseminating information for their advancement.

A 5-YEAR MINIMUM

By the end of the first five-year period (1975-1980), these minimum goals should be achieved:

- A marked increase in literacy and civic education of women,

especially in rural areas.

- Coeducational technical and vocational training extended to women and men in the industrial and agricultural sectors.
- Equal access to education at every level, compulsory primary education for all, and action taken to prevent school dropouts.
- Increased employment opportunities for women, reduction of unemployment and greater efforts to eliminate discrimination in the terms and conditions of employment.
- Equal eligibility to vote and to seek elected office.
- Greater participation of women in policymaking positions at the local, national and international levels.
- Increased provision for health education, sanitation, nutrition, family education, family planning and other welfare services.
- Recognition of the economic value of women's work in the home, in domestic food production and marketing and voluntary activities not traditionally remunerated.
- Direction of formal, nonformal and lifelong education toward the reevaluation of man and woman, in order to ensure their full realization as an individual in the family and in society.

National Action



TOWARD PEACE

An essential condition for maintaining and strengthening international cooperation and peace is the protection of human rights among and within nations. In order to involve more women in this endeavor, the peace efforts of women as individuals and in groups should be recognized and encouraged.

The free flow of information and ideas among countries should be facilitated, and exchange visits between women of different countries to study common problems promoted.

Women and men should be encouraged to instill in their children the values of mutual respect and understanding for all nations and peoples, racial equality, sexual equality, the right of every nation to self-determination and the desire to maintain international cooperation, peace and security in the world.

POLITICAL ACTION

Despite the fact that women make up half the world's population, in the vast majority of nations only a small percentage of women hold leadership positions in government. Consequently, women are not involved in the decision-making and their views and needs are often overlooked in government planning.

Many women also lack the education, training, civic awareness and self-confidence to participate effectively in political life—participation as voters, lobbyists, elected representatives, trade unionists and public officials in all branches of government including the judiciary. Where special qualifications for holding public office are required, they should apply to both sexes equally.

Governments should establish goals, strategies and timetables for increasing within the decade 1975-1985 the number of women in elective and appointive public offices. Special efforts in this direction could include:

- Reaffirming and publicizing official government policy concerning equal political participation by women.
- Issuing special governmental instructions for achieving equitable representation of women in public office, then compiling periodic progress reports.
- Making a special effort to recruit, nominate and promote women, especially to fill important positions, until fair representation of the sexes is achieved.

EDUCATION

Access to education is not only a basic human right; it is a key to social progress. Illiteracy and lack of education and training in basic skills contribute to the vicious circle of underdevelopment, low productivity and poor conditions of health and welfare. In a great many countries illiteracy is much more widespread among women than among men, and the rates higher in rural than in urban areas.

In most countries female enrollment at all levels of education is considerably below that of men. Girls tend to drop out of school earlier than boys, and boys are given precedence over girls when parents have to make a choice if education is not free. There is often discrimination in the nature and con-

tent of the education provided and in the options offered. Girls' choices of areas of study are dominated by conventional attitudes toward the roles of men and women in society.

As long as women remain illiterate and are subject to discrimination in education and training, the motivation for change so badly needed to improve the quality of life will fail—for in most societies it is the mother who is responsible for the training of her children during their formative years.

Governments should provide equal opportunities for both sexes at all levels of education and training within the context of lifelong education, and on a formal and nonformal basis, according to national needs. Target dates should be set for the eradication of illiteracy, and governments should be joined in this effort by social institutions, such as cooperatives and voluntary organizations.

Free and compulsory primary education should be provided without discrimination for girls and boys. Where possible, textbooks, school lunches, transport and other essentials should be provided free of charge.

Textbooks and other teaching materials should be reevaluated and, where necessary, rewritten to ensure that they reflect an image of women in positive and participatory roles in society. Research should be carried out to identify discriminatory practices in education and new teaching techniques to correct them encouraged.

Vocational programs of all types should be equally accessible to both sexes so that girls and boys will have a wide choice of employment opportunities. Both sexes should have equal opportunities to receive scholarships and study grants.

Special measures should be developed to help women who wish to return to work after a long absence, owing in particular to family responsibilities. Multipurpose training centers could be established in rural and urban areas to provide education and training in various disciplines and to encourage a self-reliant approach to life.

Girls and boys alike should be encouraged through vocational and career guidance programs to choose a career according to their real aptitudes rather than on the basis of deeply ingrained sex stereotypes. They should also be made aware of the education and training required to take full advantage of the employment opportunities available.

EMPLOYMENT

This Plan seeks to achieve equal opportunity and treatment for women workers and their integration in the work force in accordance with the accepted international standards recognizing the right to work, to equal pay for equal work, to equal conditions of work and to advancement.

Available data show that women constitute more than a third of the world's economically active population; approximately 46 percent of the women between 15 and 64 years old are in the labor force. Yet the vast majority of women are concentrated in a limited number of occupations at lower levels of skill, responsibility and pay. Women frequently experience discrimination in pay, promotion, working conditions and hiring practices, and, even where policies of nondiscrimination are in effect, cultural constraints and family responsibilities further restrict their chances for employment.

Governments should formulate policies expressly directed toward equality of opportunity and treatment for women workers and the guarantee of their right to equal pay for equal work. Special efforts should be made to foster positive attitudes toward the employment of women, irrespective of marital status, among employers and in society at large, and to eliminate obstacles based on sex-typed divisions of labor.

Governments should seek new sources of self-help activities, such as training programs in community development and entrepreneurial skills, which should be open equally to both sexes.

In order to extend women's range of economic roles, cooperatives and small-scale industries could be developed and encouraged with government support. Cooperatives should be organized, especially in areas where women play a major role, such as food production, marketing, housing, nutrition and health. Cooperatives may also be the most appropriate and feasible arrangement for child-care and could provide employment opportunities as well. Essential to the success of such cooperative ventures, however, are training and access to credit and seed capital.

Specific target dates should be established for achieving a substantial increase in the number of qualified women employed in skilled and technical work. Special efforts should

also be made to increase the number of women in management and policymaking positions in commerce, industry and trade. Discriminatory treatment of women in national social security schemes should be eliminated to the maximum possible extent.

Trade unions should adopt policies to increase the participation of women in their work at every level. They should have special programs to promote equality of opportunity, including leadership training for women.

HEALTH

Improved access to health, nutrition and other social services is essential to the full participation of women in development activities, to the strengthening of family life and to a general improvement in the quality of life.

Comprehensive simple community health services could be developed in which the community identifies its own health needs, takes part in decisions on delivery of health care in different socio-economic contexts and develops primary health care services that are easily accessible to every member of the community. Women themselves, especially in rural areas, should be encouraged through adequate training programs to provide such health care services to their communities. Provision should be made to ensure that women shall have the same access to that care as men.

Improved, easily accessible and safe water supplies, sewage disposal and other sanitation measures should be provided both to improve health conditions of families and to reduce the burden of carrying water, which falls mainly on women and children.

Governments should pay particular attention to women's special health needs, by providing prenatal and postnatal and delivery services, gynecological and family planning services during the reproductive years, comprehensive health services to all infants, preschool children and school-children without prejudice on grounds of sex, specific care for preadolescent and adolescent girls and for the post-reproductive years and old age, and research into the special health problems of women.

Programs should be formulated for the reduction of infant,

child and maternal mortality by means of improved nutrition, sanitation, maternal and child health care and maternal education. Education programs should be developed to overcome prejudices, taboos and superstitions that prevent women from using existing facilities.

A massive program of health education and services could be organized in rural and urban neighborhoods, and women should be actively encouraged to participate.

Because women are important not only as users but as providers of health care, steps should be taken to incorporate them as fully informed and active participants in the health planning and decision-making process at all levels. Women should also be trained as paramedics and encouraged to organize health cooperatives and self-help programs. Women should have the same right of access as men to any training establishment or course for any health profession and to continue to the highest levels.

THE FAMILY

In the total development process the role of women, along with men, needs to be considered in terms of their contribution to the family as well as to the society and the national economy. Higher status for the role in the home—as a parent, spouse and homemaker—can only enhance the personal dignity of a man and a woman. Household activities that are necessary for family life have generally been perceived as having low economic value and prestige. All societies should, however, place a higher value on these activities, if they wish the family group to be maintained and to fulfill its basic functions of the procreation and education of children.

The family is also an important agent of social, political and cultural change. If women are to enjoy equal rights, opportunities and responsibilities, and contribute on equal terms with men to the development process, the functions and roles traditionally allotted to each sex within the family will require continual reexamination and reassessment in light of changing conditions.

The rights of women in all the various forms of the family, including the nuclear family, the extended family, consensual union and the single-parent family, should be protected by appropriate legislation and policy.

Legislation relating to marriage should be in conformity with international standards. In particular it should ensure that women and men shall have the same right to free choice of a spouse and to enter into marriage only with their free and full consent.

Legislative and other measures should be taken to ensure that men and women shall enjoy full and equal legal capacity relating to their personal and property rights, including the right to acquire, administer, enjoy, dispose of and inherit property (including property acquired during marriage). During marriage the principle of equal rights and responsibilities would mean that both partners should perform an active role in the home, and share jointly decision-making on matters affecting the family and children. At the dissolution of marriage, this principle would imply that procedures and grounds of dissolution of marriage should be liberalized and apply equally to both spouses; assets acquired during marriage should be shared on an equitable basis; appropriate provisions should be made for the social security and pension coverage of the work contributed by the homemaker; and decisions relating to the custody of children should be taken in consideration of their best interests.

In recognition of the growing number of single-parent families, additional assistance and benefits, wherever possible, should be provided for them. The unmarried mother should be granted full-fledged status as a parent, and children born out of wedlock should have the same rights and obligations as children born in wedlock.

POPULATION

The status of women and, in particular, their educational level, whether or not they are gainfully employed, the nature of their employment and their position within the family are all factors that have been found to influence family size. Conversely, the right of women to decide freely and responsibly on the number and spacing of their children and to have access to the information and means to enable them to exercise that right has a decisive impact on their ability to take advantage of educational and employment opportunities and to participate fully in community life as responsible citizens.

The hazards of childbearing, characterized by too many

pregnancies, pregnancies at too early or too late an age and at too close intervals, inadequate maternity care and resort to illegally-induced abortions, result in high rates of maternal mortality or maternal-related morbidity. Where levels of infant and early childhood mortality are high, their reduction—a desirable end in itself—may also be a prerequisite of the limitation of the number of pregnancies that the average woman will experience, and of the society's adoption of a smaller ideal family size where this is a desired goal. Fewer pregnancies may be more easily achieved when there is a reasonable expectation that children born will survive to adulthood.

In some parts of the world, young women constitute the major component in the rural-to-urban migratory stream caused by urbanization. Such selective migration results in sex imbalances in both the urban and rural populations which can be detrimental to individual and family welfare. Just over half of the total female population of the world currently resides in rural areas of developing countries—the particular demographic, social and economic problems of these areas require special development efforts.

While nations have a sovereign right to determine their own population policies, individuals and couples should have access, through an institutionalized system, to the information and means that will enable them to determine freely and responsibly the number and spacing of their children and to overcome sterility. All legal, social or financial obstacles to the dissemination of family planning knowledge, means and services should be removed.

HOUSING

The majority of women still spend more of their time in and around the house than do men; therefore, the improvement of the house, its related facilities and its neighborhood will bring about a direct improvement in the daily lives of women. In addition to the considerations of health and comfort, well-designed and suitably furnished houses offer comparative relief from monotony and drudgery, making easier the pursuit of other interests and bringing women's lives closer to the demands of human dignity.

The design of the house should take into account the needs of the entire family, especially the women and children.

Use of the following should be encouraged:

- 1: building materials that require minimal or no maintenance;
- 2: equipment and appliances that do not present safety hazards;
- 3: labor-saving interior finishes and surfaces conducive to comfort and hygiene;
- 4: furniture that is movable, storable and easily replaceable.

Neighborhood planning should provide for services and facilities that respond to the expressed needs of women, reducing labor and travel for vital needs such as water, food and fuel. Accessibility of neighborhood centers for the women and children should be considered in the design of networks of neighborhoods. Training and orientation courses should be organized in the use of new facilities made available to women, as well as in various aspects of home ownership and maintenance.

OTHER QUESTIONS

Women are usually affected to a greater extent than men by the social problems caused by rapid modernization and industrialization. Social services play a crucial role in anticipating these problems and in reducing the need for remedial action at a later stage. Governments should therefore encourage the development of social services as a useful tool in mobilizing human and technical resources for the benefit of all marginal and social groups.

Special efforts should be made to provide for the needs of migrant women and for women workers and their families who live in urban slums and squatter settlements. Training, job counseling, child-care facilities, financial aid and, where necessary, language training should be provided. Special attention should also be given to elderly women, many of whom are indigent and who frequently receive less protection and assistance than men.

Special attention should also be paid to female criminality, which is increasing in many parts of the world, and to the rehabilitation of female offenders, including juvenile delinquents and recidivists. Research in this field should include study of the relationship between female criminality and other social problems brought about by rapid social change. Special legislative and other measures should be taken to combat prostitution and the illicit traffic in women, especially young girls.



Research

A major difficulty in assessing the economic contribution of women at the present time is the lack of data. Many women are automatically excluded from the economically active population in national statistics because they are homemakers only, and homemaking is nowhere considered to be an economic activity. Another large group of women are erroneously classified as homemakers only because it is assumed that women have no economic activity and their status is therefore not carefully investigated. This occurs particularly in relation to women who, in addition to their homemaking activities, are also self-employed handicraft and other home industry workers or unpaid workers in subsistence agriculture. Further, statistics on unemployment often present an inaccurate picture of the situation because they omit women who are not recognized as part of the economically active population (for example, those classified as housewives). These women may, however, in fact be in need of work and available for employment.

Among other data biased by preconceptions are those on heads of households or families, when it is assumed that a woman can be the head only in the absence of a man. Many households actually headed by women are therefore erroneously classified as having male heads.

A scientific and reliable data base should be established and suitable indicators developed which are sensitive to the particular situation and needs of women as an integral part of national and international programs of statistics. All census and survey data relating to characteristics of individuals and to household and family composition should be reported and analyzed by sex.

In the collection of such data, special efforts should be made to measure:

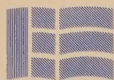
- 1: the participation of women in local and national planning and policymaking in all sectors of national life;
- 2: the extent of women's activities in food production, water and fuel supply, marketing and transportation;
- 3: the economic and social contribution of housework, handicrafts and other home-based economic activities;
- 4: the effect on the national economy of women's activities as

consumers of goods and services; and
5: the quality of life (for example, job satisfaction, income situation, family characteristics and use of leisure time).

This Plan gives high priority to cross-cultural studies, especially of the causes of discriminatory customs, practices, attitudes and beliefs, which impede women's contribution to the development process, and of the mechanisms of change.

The wide exchange of information and research findings should be promoted and maximum use made of existing national and regional research institutes and universities, including the United Nations University. A network of such institutes and universities should be built up to facilitate the regular exchange of information and knowledge in cooperation with the United Nations.

The Media



A major obstacle in improving the status of women lies in public attitudes and values regarding women's roles in society. The mass communication media have great potential as a vehicle for social change and could exercise a significant influence in helping to remove prejudices and stereotypes, accelerating the acceptance of women's new and expanding roles in society and promoting their integration into the development process as equal partners.

Mass communication media should be understood as encompassing not only the modern radio, television, cinema and press but also the traditional forms of entertainment such as drama, storytelling, songs and puppet shows which are essential for reaching the rural areas of many countries.

Governmental and nongovernmental organizations should encourage research to determine the image of women and men portrayed by the media, and the negative and positive influences exercised by them. These organizations should also take steps to ensure that information shall be provided on the current situation of women in various countries, with particular emphasis on the changing roles of both sexes.

Those in control of the media should seek to raise the public consciousness with respect to these changing roles. They

should be urged to project a more dynamic image of women and to take into account the diversity of women's roles and their actual and potential contribution to society.

They should depict the roles and achievements of women from all walks of life throughout history, including women in the rural areas and from minority groups. They should also seek to develop in women confidence in themselves and in other women and a sense of their own value and importance as human beings.

Women should be appointed in greater numbers in media management, decision-making and other capacities as editors, columnists, reporters, producers and the like, and should encourage the critical review, within the media, of the image of women projected.



International Action

The United Nations has proclaimed 1976-1985 the Decade for Women. The Decade and this Plan call for a clear commitment on the part of the international community to accord importance and priority to measures to improve the situation of women, both as a means of achieving the goals of social progress and development and as an end in itself. The Plan envisages that all organizations of the United Nations system should take separate and joint action to implement its recommendations. Each organization should evaluate what it has done to improve the status of women and enhance their contribution to development and identify the measures needed to implement this Plan.

International nongovernmental organizations and their national affiliates should act jointly and separately, within their particular spheres of interest, to give effect to the recommendations of the Plan within the ten-year period.

Women should be fully involved in policymaking at the international level as well as the national. Governments should make sure that they are equitably represented among the

principal delegates to all international bodies, conferences and committees, including those dealing with political and legal questions, economic and social development, disarmament, administration and finance, science and technology, environment and population. The secretariats of the international organizations should set an example by eliminating any provisions or practices in their employment policies that may be discriminatory against women.

The exchange of information and experience at the international level is an effective means of stimulating progress and encouraging the adoption of measures to eliminate discrimination against women and encourage their wider participation in all sectors of national life.

International organizations, both governmental and non-governmental, should strengthen their efforts to distribute information on women and related matters. Material documenting the situation of women in specific countries of the world should be prepared and distributed, as well as material on methods and techniques that have proved useful in promoting the status of women and integrating them into the process of development.

Review



A comprehensive and thorough review and appraisal of progress made in meeting the goals of this Plan should be undertaken at regular intervals by the United Nations system. As a specialized UN activity, relevant trends and policies relating to women should be monitored continuously.

The Plan of Action should also be considered at the meetings of the relevant UN specialized agencies and other inter-governmental and nongovernmental organizations. The results of these discussions should be submitted to the UN Economic and Social Council and its relevant commissions, such as the Commission on the Status of Women or the Population Commission at their sessions in 1976 and 1977. An item on action toward implementation of the Plan should be included in the agenda of the sessions of all these bodies at intervals of no more than two years. National governments are encouraged to undertake their own regular review and appraisal of progress made toward achieving the goals of the Plan.

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SPECIAL ARTICLE

PSYCHIATRY AND SOCIETY

A Sociobiologic Synthesis

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Abstract The very legitimacy of psychiatry as a medical specialty has been challenged by social-labeling theory: the hypothesis that psychiatric disorders are artifacts that result from assigning diagnostic labels to minor deviations in behavior and thus generating expectations that condemn the person to a career of patienthood. Close examination of the evidence demonstrates that, though improper care can retard recovery, psychiatric illness exists before the name assigned to it and independently of theories about its genesis. In this respect, psy-

chiatric illness does not differ from other medical problems. All human diseases reflect the outcome of an interaction between biology and social organization, with culture in a mediating role. Whatever the proximate cause of disease — viral, genetic, metabolic or neoplastic — the way in which society is organized affects prevalence, cause and outcome. The physician's task is to intervene to minimize distress and preserve adaptive capacity, when cure is not possible. (*N Engl J Med* 296:903-910, 1977)

MY assignment at this symposium is an awesome one: to consider the influence of the social environment and cultural attitudes on the genesis of psychiatric disorders. It is as though Adam had been asked to give a brief essay on the wonders of Creation. I trust I may be forgiven if I forego the challenge and instead restrict myself to two more limited though major questions.

Are psychiatric diagnoses, as some claim, nothing more than invidious labels used to legitimate the social segregation of people whose behavior is disagreeable and unwanted?

If psychiatric disorders are more than labels (that is, if they correspond to other medical conditions), to what extent are they "caused" by, or "responsive" to, sociocultural influences?

Both questions have become the focus of heated debate, much of it at a level that permits no meaningful resolution. One is told that "mental illness is a myth" and that, "because of the difficulties associated with the feminine role in modern Western society, more women than men become mentally ill."² The aggregation into the single category, "mental illness," of psychiatric disorders that differ in manifestations, course and pathogenesis is reminiscent of medieval treatises on "fevers" or "pestilences." Until the fever of malaria was distinguished from the fever of the plague, the search for causes and remedies remained at a standstill. The supercategory of mental illness aggregates Down's syndrome, general paresis, schizophrenia and senile psychosis. Adding them up on one column may generate a number, but it is a number without meaning. Yet it is all too common to find such pseudoquantitation employed to justify one or another sweeping generalization.³

The absurdity is made clear if male-female differences in total morbidity and mortality⁴ are considered. Women are sicker, but die less often, than men. How can this situation be? When the data are exam-

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ined by disease category, one discovers that the diseases that occur more often in men are more lethal than those that occur more often in women. Nonetheless, some specific conditions show female excess morbidity despite male excess mortality, suggesting that culturally determined patterns of illness behavior that are sex-role specific may lead women to an earlier diagnosis and to a greater compliance with treatment regimens for the conditions in which they get sick more but die less. It is only after one has disaggregated the data that one can begin to ask meaningful questions about why the differentials exist.

I trust no more evidence is needed to make the point. Then, let us take up the first question: Are psychiatric diagnoses nothing more than labels that produce the behavior they pretend to describe and provide justification for conveniently disposing of people who make trouble? I should like to deal with the underlying issues in three ways: to review some contemporary findings that give at least superficial plausibility to this position; to set forth the logic of labeling theory; and to outline the evidence that contradicts it, at least in its strong form.

What makes labeling theory so persuasive to those with an active social conscience are the abuses of psychiatric concepts and the defects in psychiatric services. Psychiatrists in the Soviet Union have acted, or have been coerced to act, as agents of the state to diagnose political dissidents as psychotic. This attitude may stem in part from the overinclusiveness of the concept of schizophrenia in the Soviet Union⁵ and in part from so unthinking an acceptance of the beneficence (and the power) of the state as to regard as insane anyone foolhardy enough to circularize tracts against it. Furthermore, it may be true that at least some dissidents are also disturbed persons. I recall a patient many years ago who was convinced that the F.B.I. was tapping her telephone, wiring her rooms and following her everywhere she went, so that she carried a gun for self-protection. She went on to tell me that her room was wired to broadcast the rhythms of her sexual intercourse to the automobiles in Washington, which synchronized their horns in unison with her orgasm. Few of you will doubt the diagnosis of paranoid schizophrenia. She was right about what the F.B.I. was doing — except not to her! On the other hand, when incarceration in a psychiatric hospital results from the act of writing or uttering unpopular opinions, it is equally clear that the role of the psychiatrist is being prostituted. Official psychiatry is responding to the needs of a regime that finds it politically more palatable to deal with dissidents as insane than as criminal, to discredit them in the public eye.

In the United States, in 1851, a Dr. Samuel Cartwright wrote a paper, published in the *New Orleans Medical and Surgical Journal*,⁶ in which he argued that the runaway behavior of slaves constituted a psychiatric disease that he termed "drapetomania"; in the latter part of that century, others ascribed what they

regarded as improvident or indolent or unduly aggressive behavior among the successive waves of immigrants from Europe to genetically inferior stock.⁷ As late as the 1940's, it was not uncommon for prostitution, vagrancy and other forms of illegal behavior to be taken *ipso facto* as evidence of psychiatric disease.

It is all too easy to dismiss these medical responses as anachronistic or aberrant. But psychiatrists cannot avoid culpability for what their profession (with the co-operation of society) has done (and continues to do in some parts of the world) to legions of patients. Many of the symptoms displayed by chronically hospitalized patients resulted from the institutional environment rather than from their psychiatric diseases.⁸ Subjected to the inhumanity of massive, impersonal and faceless institutions, patients became homogenized into robots controlled by the social forces inside the misnamed asylum.⁹ When the moral treatment of the insane introduced by Pinel and Tuke, in response to the ideals of the French Revolution, was rediscovered after World War II, striking changes in the behavior of patients resulted.¹⁰ The introduction of the phenothiazines and antidepressants markedly accelerated this process, but it had been clearly demonstrated that the way in which psychiatric patients are treated has a good deal to do with their clinical course. None of this progress gainsays the fact that the patients were ill before they entered the hospital nor that many of those who are now treated in the community remain ill. It does demonstrate the enormous effect of social forces on human behavior and argues that vigilance against social abuse is an imperative for psychiatry.¹⁰ The fact that a concept or a technology can be misused does not *per se* prove its invalidity. Diabetes as a diagnostic concept is not rendered ideologically incorrect because it can be wrongly applied, nor does it make sense to ban insulin because it can be used as a lethal agent.

Individual lives follow a trajectory governed by social fields of force much as moving bodies are controlled by gravitational fields. This fact provides the basic rationale for labeling theory. Its original formulation by Lemert^{11,12} emphasized a sharp distinction between "primary" and "secondary" deviance. The primary deviance is an attribute of the patient, a trait that may be pathologic or no more than a normal variant. Once others label it as a meaningful defect, the label itself initiates a sequential process of interaction between the self and others. The patient's concept of himself comes to be dominated by the invidious label; he is socialized into a role that becomes a self-fulfilling prophecy. Stuttering is frequently invoked as a paradigm. All children exhibit some verbal dysfluencies (hesitations and repetitions) in the course of acquiring speech. When perfectionistic parents "hound the child to 'go slowly,' the more fearful and disheartened the child becomes, and the more hesitantly, frantically and laboriously he speaks..."¹³ According to Johnson,¹⁴ stuttering is "diagnosogenic" — that is, produced by the diagnosis. From studies of the Ban-

nock and Shoshone Indians of Idaho and the Ute of Colorado, Johnson maintained that American Indians had neither a word for stuttering nor any stutterers: "Every Indian child was regarded as a satisfactory or normal speaker, regardless of the way in which the child spoke...." The assertions about "every Indian child" proved incorrect. There are stutterers as well as words for stuttering among the Nootka, Kwakiutl, Salish, Haida and Tsimshian Indians of British Columbia.¹⁵ Nonetheless, the contention does seem correct for some tribes¹⁶: the absence of stuttering and a word for it are associated with less stringent cultural demands for speech fluency.

Labeling theorists most often focus on transactions in which the primary deviance is regarded as a minor abnormality at most and often no more than a normal variant, but the theory has salience even for such conditions as blindness. The administrative designation as blind entitles the patient to certain "benefits" provided by social legislation. Agencies for the blind all too often encourage acceptance of a definition of the self as helpless. The client learns to take the "role" of blind man, a behavioral, not a physiologic, repertoire.¹⁷ The patient who might have used his residual capacities to become self-sufficient has instead acquired a state of learned helplessness. Once the extraordinary range of human behaviors that are evoked by cultural difference is recognized,¹⁸ there can be little doubt that social incompetence as well as social competence can be learned.¹⁹

The hypothesis that labeling plays a major part in initiating a process of secondary deviance seems to me both important and correct. The social-breakdown syndrome provides compelling evidence of its power. All but the most unreconstructed biologic determinists will agree that the course and elaboration of illness, both medical and psychiatric, is influenced by the response of the community to the patient.²⁰ But the key questions remain: Is the community arbitrarily, for purposes of administrative convenience, singling out a group of individuals who are really normal? That is, what is the contribution of the primary deviance to the clinical disorder? Would giving a more benign label or ignoring the primary deviance altogether result in its gradual attrition? Jane Murphy²¹ argues convincingly, from studies in societies as diverse as the Eskimo of Baffin Island and the Yoruba of Nigeria, that schizophrenia and depression not only are present in both groups but exist in roughly the same prevalence as in the West. Yet the names of the disorders, the theories of their pathogenesis and the traditional modes for their healing bear little resemblance to modern Western concepts and methods.

Seymour Kety²² has pointed out that if schizophrenia is a "myth," it is an odd one indeed, for it shows a genetic pattern of inheritance. It is difficult to account for the intergenerational transmission of a mythical syndrome that occurs even when parents and children are separated from one another early in the child's life, and when the fact of the parent's dis-

ease is not known to the adoptive parents who rear the child.

There are further difficulties with labeling theory as a full explanation for the genesis of deviant behavior. The predictions from labeling theory are not fulfilled by the clinical course of alcoholism,²³ a disorder to which social labelers have given a good deal of attention. To begin with, most alcoholics are labeled first by their relatives rather than by social authorities. Moreover, there is almost always a long lag between the onset of heavy drinking and the first time the patient is called an alcoholic. If anything, both family members and physicians abet the patient in denying his disorder instead of being predisposed to overdiagnosis. Indeed, the success of Alcoholics Anonymous is based on the view that rehabilitation begins by internalizing the label "alcoholic" as the fundamental rationale for total abstinence. In heroin addiction,²⁴ the addict most often labels himself (and behaves accordingly) well before family members, doctors or courts make the social diagnosis. Even with mental hospitalizations, where admission is the result of a medical decision, patients more often regard commitment as a relief from a situation of extraordinary distress and a contribution to their rehabilitation than as a restriction on their freedom.^{25,26} Karmel²⁷ interviewed mental patients within two days of hospitalization and again one month later. Instead of the expected "self-mortification," the self-esteem of the majority of patients had improved. The dire effects of institutionalism are a function of prolonged stay.²⁸

Applying the label of a psychiatric disorder to a pattern of disturbing behavior may, in fact, lead to a more benign attitude on the part of others because the person is now regarded as sick rather than evil. There is accumulating evidence against the conventional view that the label of mental illness, in itself, leads to social rejection.²⁹

If psychiatric disorders cannot be dismissed as epiphenomena of the act of labeling, the second question that I wish to pose follows: To what extent are they "caused" by, or "responsive" to, sociocultural influences?

It would be an absurd exercise to attempt to catalogue the evidence for each of the psychiatric disorders. Instead, I will endeavor to demonstrate the scientific necessity of a psychobiologic "law": human disease inevitably and always reflects the outcome of the process of interaction between human biology and human social organization, a process in which culture occupies a central position. In this respect, psychiatric disorders constitute a subset of human illnesses that do differ in particular but not in kind from other illnesses. This bald assertion of a sociomedical model of disease may be as unpalatable to the biologist as to the sociologist, at a time when the gap between the two cultures has become almost unbridgeable.

Before rejecting the contention, consider the evidence. Black³⁰ argues, from empirical studies of the

distribution of serum antibodies and from theoretical calculations, that acute infectious disease (such as measles and poliomyelitis) did not exist in Neolithic populations. It was only when the advent of the agrarian revolution permitted the aggregation of human populations that the infectious agents had a host reservoir sufficient to become endemic. The penetration of a virus into a Neolithic community of several hundred behaves today as it did a million years ago: it rapidly kills or immunizes so high a proportion of the population that the virus is unable to continue propagating. Thus, human culture created, although unwittingly, the conditions necessary for infectious diseases to exert evolutionary selective pressures on the biology of modern man,³¹ a process limited to the past 200 generations.

A second, more telling, example is provided by the interaction between malnutrition, infection and the social conditions of human existence.³² Malnutrition imposes a direct burden on human fitness, one consequence of which is enhanced vulnerability to infection, which, in turn, increases nutritional demands at the same time that it impairs intake. Whereas the case fatality rate from measles in the United States had fallen to less than one per 100,000 in 1959,³³ it can be as high as 12 per 100 in tropical Africa because of infant malnutrition.³⁴ Mass vaccination against measles has spared 24 million cases, 2400 deaths and 8000 cases of mental subnormality in the 10 years since its introduction in the United States.³⁵ Its impact in Africa and India would be orders of magnitude higher. Here, one confronts the interaction of two sociobiologic processes, malnutrition and measles. The causes of each are known, and food and vaccine constitute a specific preventive for each. Their pathogenesis may be biologic, but the effective causes for their persistence are social.

Genetic disease is no exception to the psychobiologic principle. Its prevalence is a function of mating patterns, mutation rates that vary with manmade environmental hazards such as radiation and chemical mutagens, and differential access to corrective measures. By now, nearly 150 inborn enzymatic defects have been identified, most of which produce nervous-system damage.³⁶ Genetic polymorphism, identified by electrophoresis, occurs in at least one third of human loci³⁷ and enormously expands concepts of the human variability resulting from random gene-frequency drift.³⁸ That diversity interacts with social patterns of behavior in producing disease. The association between cigarette smoking, on the one hand, and lung cancer and chronic emphysema, on the other, is by now incontrovertible. But not all smokers are victimized. One likely hypothesis for bronchogenic carcinoma is that susceptible persons possess a variant form of aryl hydrocarbon hydroxylase that is readily inducible by carcinogens.³⁹ Similarly, a subset of the 24 alleles of a proteolytic enzyme inhibitor, alpha-1-trypsin inhibitor, may account for the emphysema that occurs in some heavy smokers and not in oth-

ers.⁴⁰ For many disorders, it may be the combination of genetic susceptibility and socially controlled behavior that produces clinical disease.⁴¹ What holds true for causes is even more forcefully true for cures. What society chooses to do with the knowledge it has and the way it distributes the resources at its disposal determines the amount and severity of the disease in its midst.

Permit one final, somewhat exotic but apropos example. Kuru is a malignant neurologic disease that progresses to complete motor incapacity and death within a year of onset.⁴² Its restriction to the Fore linguistic group in the Highlands of New Guinea suggests genetic transmission. A peculiar feature of its epidemiology is a female-to-male ratio among adult cases that is more than three to one whereas children show no sex disparity. If there had been a Fore University offering doctoral degrees in sociology, one could readily imagine a thesis entitled "Kuru, Stress and Sex-Role Stereotypy." When the immediate cause of kuru was shown to be a slow virus,⁴³ Fore biologists might have chuckled at another example of muddleheadedness in social science. Pause before you do so; the hypothetical Highland sociologist would have had something. Viral etiology doesn't explain the adult sex distribution. The reason for that is sex role. Ritual cannibalism, as a rite of respectful mourning for dead kinsmen, spreads highly infectious brain tissue on the skin and mucous surfaces of those who participate in the ceremony, mostly women and young children. Indeed, if sex-role equality had been attained, it would have abolished the mortality differential by killing men as frequently as women. Instead, what has happened is that the end of cannibalism has resulted in a sharp decline in the incidence of the disease over the past 15 years. This cautionary tale is a parable of sociobiology. Even when the immediate mechanism of disease is as impersonal as a virus, its incidence, distribution and perpetuation are determined by the way in which culture constructs male and female, child and adult roles.

The human species and its diseases have existed, and will always exist, in a dynamic equilibrium whose vectors shift with the changing organization of human society in its interactions with the features of the natural environment. I have deliberately chosen clinical conditions that appear to be purely biologic to make the point that to understand pathogenesis of disease requires a social and ecologic medical model. This is no contemporary discovery. It was known to Rudolf Virchow, whose cellular pathology provided the foundation for scientific medicine. He understood what medicine has allowed itself to forget — namely, that "diseases are neither self-subsistent, circumscribed, autonomous organisms, nor entities which have forced their way into the body...but represent only the course of physiological phenomena under altered conditions."⁴⁴ Disease is life under abnormal conditions; pathology is physiology contending with obstacles.

Psychiatric examples abound. Increased longevity enables many more people to live to the age of risk for senile psychosis. In the United States, the current number of persons over 65 is 22.4 million; it is projected at 30 million for the year 2000 and as many as 50 million by the year 2030.⁴⁵ Gruenberg and Hagnell⁴⁶ have evidence that antibiotics lead to the differential survivorship of patients with chronic brain syndromes because pneumonia, "the old man's friend," has become a victim of medical progress. Thus, all the factors, including medical advance, that contribute to longer life will inevitably increase the burden on health agencies that chronic brain syndromes represent.

A second instance of the demographic impact of the new modes of management for mental diseases is provided by schizophrenia. The "reproductive fitness" of schizophrenic patients has been lower because of the reduced probability of marriage after the onset of disease, an effect greater for males than females.⁴⁷ That selective disadvantage had been lessened during the period from 1940 to 1960, simply because of child-bearing at an earlier age among the United States population. In the past 15 years, shorter periods of hospitalization and the movement for community treatment have further narrowed selective effects. Given the strong evidence for a genetic diathesis in schizophrenia, the conclusion is inescapable that the genetic load in the population must increase. Furthermore, there is reason for concern about having schizophrenic parents caring for children. Parents with chronic psychiatric disorders have an increased likelihood of having children with emotional or behavioral problems.⁴⁸

I confess to deliberate perverseness in my approach to the topic. Longevity, fertility patterns, antibiotics and the side effects of community treatment are not what is usually meant when the inter-relation between psychiatry and society is addressed. Some writers trivialize it by limiting themselves to the ways in which culture determines symptom content — that is, only a Frenchman is likely to have the grandiose delusion that he is Charles de Gaulle or an American that he is Douglas MacArthur (though satellite television may now enable others to share such dubious honors). Other writers argue either that disordered behavior is always learned behavior or that "twisted molecules" are what give rise to "twisted thoughts." Such one-sided formulas are what Adolf Meyer⁴⁹ once termed "propaganda of exclusive salvation." They ignore the fundamental concept that behavior emerges from the interaction between the organism (including its genetic equipment) and the environment it experiences as it matures in the course of development.⁵⁰ Experience is more than learning. Broadly conceived, it is the contribution to development of stimulation from all available sources (external and internal), including their functional trace effects surviving from earlier development.⁵¹

From this expanded view of the biosocial determi-

nants of behavior, let me conclude by turning to two sets of problems that concern social psychiatrists: the inverse relation between severe psychopathology and social class; and the sex differentials in certain psychiatric disorders.

More than 30 years ago, Faris and Dunham⁵² provided documentation that hospital first-admission rates, for most psychoses, were highest in the urban slums and decreased progressively the nearer the place of residence to well-to-do suburbs. They formulated the hypotheses that social disorganization makes communication and understanding impossible, producing "unintelligible behavior which becomes recognized as mental disorder." Subsequent studies,⁵³⁻⁵⁵ confirming the inverse relation between social class and identified psychopathology, regarded social disintegration and environmental stress as the causes of the relations observed. However, the observations can equally well be explained by genetic predisposition or by the downward social drift of disabled persons into the lowest classes. Alternatively, in American society, where upward social mobility is the secular trend, it is possible that healthy members of the lower class move upward, leaving behind the residue of the ill.⁵⁶ The data available simply do not permit discrimination among the competing hypotheses. Indeed, it is likely that the several components interact. Social incapacity from mental disorder is an impediment to economic self-sufficiency. Genetic factors in the major psychoses result in familial aggregation of cases and an increasing burden on the ability to cope. It is hardly likely that the social environment of the urban slum has a salubrious effect on mental health. I do not suggest that all views are equally correct and that a non-problem is involved. The point is that a resolution of the relative contributions of each element in the interaction will not be possible until biologic markers for genetic predisposition on the one hand and better specification of what is meant by stress and disorganization on the other⁵⁷ are available.

The second conundrum is posed by the substantial and reliable differences in the distribution of psychiatric disorders according to sex.³ The main findings can be summarized as follows. Among children, there is a statistically significant male preponderance (from two to four times) for conduct disorders, learning disabilities, developmental deviations and infantile psychoses whereas neurotic disorders are found about equally in the two sexes. Anorexia nervosa, a psychosomatic disorder, shows a 10 to one female preponderance. In adulthood, the main findings are: females predominate in a ratio of two to one for depressive disorders and three to one for neuroses; there are no reliable sex differences for schizophrenia; and males predominate at a rate of four to one in addictive and sociopathic disorders. For this discussion, I will confine myself to the adult sex differential in depression.

Female preponderance in a ratio between 1.6 and 3.8 to one has been reported in almost all countries studied and over all periods for which data are avail-

able.⁵⁸ In view of male predominance in alcoholism and the familial associations between alcoholism and depression,⁵⁹ it has been suggested that both are manifestations of the same familial genetic predisposition with the difference in outward expression determined by cultural control of sex roles. Some family pedigrees are compatible with the hypotheses of X linkage in affective disorders, but the available data at present are inconsistent and may reflect genetic heterogeneity. Others have emphasized the role of sex hormones. Again, the evidence is insufficient. There is an increased likelihood of psychotic depression in the mother during the first three months post partum.⁶⁰ But there is no greater risk for depression during menopause than during other periods of the life-span.^{61,62}

As might be expected in an era increasingly aware of social discrimination against women, a hypothesis with great currency attributes the female excess to "the difficulties associated with the feminine role in modern Western societies."⁷² What appears to provide the strongest evidence for this view is a striking and repeatedly confirmed finding: depressive symptoms are higher for women than for men among the married but not among the never married, the divorced and the widowed.^{63,64} It is as though being married exerts a protective effect against depression for men and a detrimental one for women. An alternative explanation for the reversal of sex differences between the married and the unmarried is a differential selectivity in marriage — that is, if depression kept men but not women from marrying, this difference would account for the findings. Although such an explanation may be true for schizophrenia,⁶⁵ there is no evidence that it is so for depression. There is at least a third alternative: women who do not marry may constitute a self-selected group, more assertive and independent and less prone to depression.

The social-stress theory posits that women suffer from role restriction. Married men have two potential sources of gratification, one from occupational role and one from marital role, whereas for the housewife, marriage is all. If role restriction is the major factor, the working wife should be more like the working husband. There is some support for this deduction in the data from Radloff's community survey.⁶⁴ Nonetheless, working wives remain more depressed than working husbands. This fact need not be surprising. Working wives continue to carry three-quarters of household and child-care chores when both partners work.⁶⁶ There is a common belief that female depression results from "an empty nest" after the children have left, but the findings of Radloff⁶⁴ and Brown et al.⁶⁷ indicate that working-class married women with young children living at home have the highest rates of depression. With "life stress" as measured by scaled scores held constant, working-class women are five times more likely to become depressed than middle-class women. Two factors militate against depression among the poor: outside employment and personal, not merely sexual, intimacy in the relation with a

male partner.⁶⁷ Poor interpersonal relations within marriage are closely associated with female depression. Marital discord is commonly listed as a precipitant; acutely depressed women report many more problems in marital intimacy than controls, and the marital problems do not subside with the remission of the clinical depression.⁶⁸ Moreover, in a study of patients in a general medical practice, Miller and Ingham⁶⁹ found that the absence of friends is associated with higher symptom levels, both physical (tiredness, palpitation or breathlessness) and psychologic (depression and anxiety).

The facts are clear enough: married women are more often depressed; and the frequency and severity of their symptoms correlate directly with lack of marital intimacy, lack of support for child care, lack of job and lack of friends. Differential vulnerability may well result from the modal patterns of socialization for women, which emphasize interpersonal success as a major pillar of self-esteem.⁷⁰ None of this speculation, however, excludes genetic and hormonal vulnerabilities as further contributors to the observed differences. Indeed, analysis of the interactions may provide a Rosetta stone for understanding the pathogenesis of depression.

Unfortunately, the question has become politicized. It has become incorporated in the popular literature of the Women's Movement.⁷¹ That seems to me both risky and irrelevant. It is social justice that demands women's liberation, not illness rates. The ethical position will not be altered one whit even if psychiatric disorders remain unchanged once equity has been achieved.

For the clinician, as opposed to the investigator, there is a categorical imperative in attending to the relief of social stress, with such resources as can be summoned. Whether or not marital discord is sufficient in itself to precipitate clinical depression, it is a human misfortune that merits efforts to correct it. When women are denied their rights, it is part of the doctor's job to support them in their effort to attain those rights. One need not expect that justice or understanding will eradicate psychiatric disorder. Sex-role strain generates unhappiness and impaired function. Relief of this source of distress is part of medical care even if it is not fully within the scope of medical cure. The New Haven data demonstrate both that antidepressants are instrumental in symptom abatement and that simultaneous psychotherapy makes an additional contribution to enhanced social function.⁷²

All of this information is as true for the general physician as it is for the psychiatrist. Healers have been part of society since the first differentiation of roles in primitive human groups. They brought relief long before they developed therapeutic specifics.⁷³ Even in contemporary practice, most patients come in for complaints for which medicine has only limited remedies to offer.⁷⁴ Critics of medicine maintain that the major changes in morbidity and mortality have resulted from changes in life conditions rather than from

medical advances.⁷⁵ What this critique overlooks is the contribution of medical measures in minimizing discomfort and in sustaining function.⁷⁶ This is the traditional role of medicine. In a recent excavation of a Neanderthal burial site,⁷⁷ a skeleton 60,000 years old was found in association with pollen grains from eight flower species known for their medicinal properties. This unlikely botanical clustering suggests bouquets purposefully gathered and laid down in honor of an ancient shaman.

The psychiatrist, like all physicians, is not so far removed from that traditional healer. He does not cure schizophrenia or depression. He has powerful medications, which mitigate acute symptoms and diminish the likelihood of recurrence. But the patient remains a person, with family problems, individual concerns and puzzlement about the afflictions that have befallen him. One can tolerate neither a "brainless psychiatry," which ignores the biology of the central nervous system in a one-sided preoccupation with the psyche, nor a "mindless medicine," which ignores personal concerns and social reality in its zeal for a technologic fix.

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MEDICAL PROGRESS

ASPECTS OF PROSTAGLANDIN FUNCTION IN THE LUNG (Second of Two Parts)

ALEKSANDER A. MATHÉ, M.D., PH.D., PER HEDQVIST, M.D., PH.D., KJELL STRANDBERG, M.D., PH.D., AND CRYSTAL A. LESLIE, PH.D.

PROSTAGLANDIN RELEASE FROM "HEALTHY," ANTIGEN-SENSITIZED AND ANAPHYLACTIC LUNG

Investigating the chemical mediators in the pulmonary perfusates from the anaphylactic guinea pig, Piper and Vane⁵ discovered that PG's were released from the lung. Since PG's are not stored in tissues, this release into the medium is a reflection of de novo synthesis. The primary products of synthesis could either be released into the medium or further metabolized before the release, depending presumably on the activities of the PG-catabolizing enzymes present and the degree of hindrance to passage to extracellular spaces. In any lung disease or physiologic response in which membrane alteration may have occurred, this release could be modified, which could then affect the degree of catabolism. A variety of mechanical stimuli — e.g., agitation, stroking and mincing of the tissue, embolization with particles, ventilation and just incubation or perfusion (without any additional manipulation) — release PG's from lungs and airways of several species.^{12,32,33} Although tissue trauma is always associated with the release of PG's, smooth-muscle contraction does not consistently lead to PG release. PG's can be released from isolated guinea-pig

trachea contracted by histamine or ACh. Inhibition of the contractile response by atropine or by the absence of Ca^{++} in the medium was followed by the disappearance of PG release.⁴⁶ On the other hand, Dunlop and Smith²⁷ reported that a dose of ACh that induced maximal contraction of isolated human bronchial strips did not significantly increase the amounts of $PGF_{2\alpha}$ released.

In order of decreasing amounts, 15-keto-13,14-dihydro metabolites, $PGF_{2\alpha}$ and PGE were found in the medium from nonstimulated (i.e., with time alone) "healthy" control, perfused or minced lung.^{45,46} TxB_2 , HHT and small amounts of endoperoxides in the perfusates and medium have also been detected.^{20,36,37} This basal, "spontaneous" release of the 15-keto-13,14-dihydro metabolites, $PGF_{2\alpha}$ and PGE, was significantly larger in the antigen-sensitized than in the nonsensitized control animals.^{33,45} A further increase in release of these PG's occurs as a consequence of antigen-antibody reaction. In *in vitro* experiments, both actively and passively sensitized mammalian lung preparations released PG's upon antigen challenge.^{5,27,35,57,58} Moreover, 15-keto-13,14-dihydro metabolites and TxB_2 (and, by inference, TxA_2), in amounts several times larger than the parent PG's, were released during anaphylaxis.^{20,35}

The anaphylactic release of PG's was also demonstrated *in vivo*.⁵⁹ Furthermore, an increase in the major urinary metabolite of F prostaglandins 5 α ,7 α -dihydroxy-11-ketotetranorprostan-1,16-dioic acid) was detected during anaphylaxis in guinea pigs,⁶⁰ and the content of lipids, which are the source of substrate for the PG synthetase system, was decreased in guinea-pig lung after anaphylaxis.⁶¹ Other

From the Laboratory of Biogenic Amines and Allergy, Boston University School of Medicine, Boston, MA, and the departments of Physiology and Pharmacology, Karolinska Institute, Stockholm, Sweden (address reprint requests to Dr. Mathé at Boston University School of Medicine, 80 E. Concord St., Boston, MA 02118).

Supported by a grant (HL-15677) and a pulmonary SCOR grant (HL-15063) from the National Heart, Lung and Blood Institute and by the Swedish National Association against Heart and Chest Diseases.

the Grail

"Human beings need to belong to a tradition, to a people and equally need to know about the world in which they find themselves."

Paula Allen

....the Grail General Assembly.....a coming together from many directions for new directions
the Council replaced by national meetings
an emphasis on Grail members in their local situations....new ways of communicating.....
 we'd like to share with our friends some of the places we've been and where we hope to go....

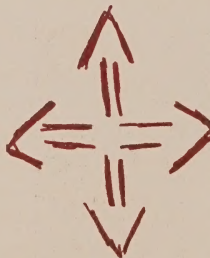
Grail "locals" (teams and individuals living in close proximity to one another or non-geographic groups who have similar interests) are alive and well in Boston, Chicago, Milwaukee, San José, Philadelphia, Cincinnati, Minneapolis, Saginaw, Cornwall-on-Hudson, Belen, New Mexico, and Louisiana, etc. Some teams and locals are working together on specific projects in Saginaw, Michigan where team members are coordinating their parish CCD program; San José where Bay Area Grail members and friends are beginning a program called "HERSTORY" for sharing women's biography, collective herstory and art; and Cornwall where team members chose to live together to put their collective efforts into social change in their local community through action/reflection. They have conducted their first program for teenage women this summer and are planning fall programs for women in the Cornwall and surrounding communities. Many locals meet regularly for prayer and reflection, while others gather together to work cooperatively on such issues as Christianity and Feminism, the ordination of women and women in Ministry, farm worker efforts and alternative lifestyles and land-use. One affinity group comes together four times yearly to discuss their professional work and how to integrate their Grail values in their daily work.



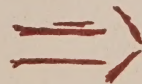
Over the past six years the direction of the Grail has been to explore and reflect on issues related to Religious Search, Women and Liberation. Task forces have been working in these areas by stimulating thought and sponsoring workshops and seminars for Grail members and general audiences.



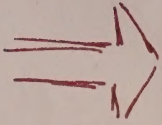
Many of us have expressed an interest in exploring spirituality. To help us in this pursuit, Carolyn Gratton led us through four days of exploring the "Fundamentals of Spirituality" both at Cornwall and Grailville. The Religious Search Task Force brought together this summer Sister Jose Hobday, Paula Allen, Father Thomas Berry and Philip Deer for a week of study on Native American Spirituality called "The Good Red Road." The task force has also started a Centering Network, a way for us to share meditations and reflections which draws on a variety of traditions.



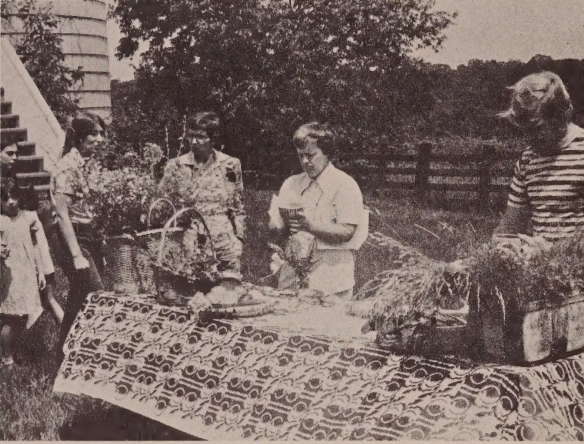
Another ongoing project is the writing of a non-sexist prayer book. Margaret McKenna came to Grailville last fall to explore with us the relationship between Christianity and Feminism. Since one of our goals is to bring change in the position of women in society, the Women's Task Force sponsored two weekends, one on "Value Clarification Focusing on Feminism" and one on "Personal Effectiveness," workshops in which awareness and personal skills were developed.



Liberation Newsnotes, a new resource for movement members, was started by the Liberation Task Force as a way through which we share issues of concern and areas where action is needed to bring about change for a more just world. The third study week on power was held at Cornwall this summer with another one planned for next year. To try to bring our daily work experience closer to questions of social change, the task force is suggesting a journal keeping process this year. In the summer of 1977 we will have a meeting with those of us who have kept the journal to look for the repeated patterns in our experience from which we can learn and to evaluate the process.



Although we have been working in separate but overlapping areas on questions related to Christianity, Feminism and Socialism, we have become much more aware of the need to explore in depth the underlying connections among these areas. This coming year, our three task forces will sponsor a dialogue among Grail members who have been thinking or working in one or more of these areas. We feel this dialogue will not only help us as Grail to be more effective in our work, but that it will be an important contribution to the women's movement.



July 4th Eucharist at Grailville

"The first instinct of religious consciousness of the future must be to save the earth as a divine voice-which, once destroyed, will no longer be heard."

Fr. Thomas Berry

Lest we forget we are an international movement, Grail members have been going 'to' and 'fro' for international meetings and visiting friends. Presently some U.S. Grail members are living and working in Tanzania, Kenya, Peru, Brazil, Jordan and India. Three Indians are in the U.S. for long term study or work. This summer and fall we have had visitors from Australia, Kenya, Ghana, Holland, South Africa and Nigeria. Soon to arrive is Simone Tagher, Egyptian International President of the Grail. While many Grail people come for short visits, Cecile Christinaz, a Grail member from France, has joined the Grailville staff for this year. Two Canadians and one Dutch Grail member have been with us so long we practically forgot they are from other countries. More exciting news is that we are expecting thirty international visitors for a meeting at Christmas.



Scene from International Council Meeting in Portugal.



Grail members during August 1976's National Meeting at Barat College in Lake Forest, Illinois.

grailville

is not without its changes, too! This last year has been a time to think about new directions. The Semester-at-Grailville came to an end after nine years of providing independent study opportunities to college age women. Although we were sad to see (SAG) (as we affectionately knew it) go, lots of new energy is being generated this fall in areas of programming, local involvement with neighbors and the wider community, and collaboration with other groups who share our values.

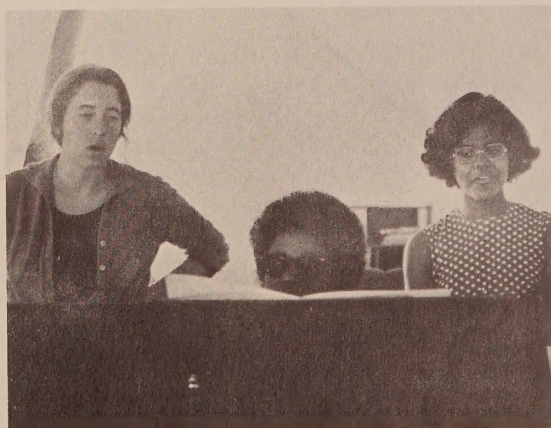
Some exciting programs have happened at Grailville. Christian and Jewish women and men shared time and space with Rabbi Zalman Schachter and one another for a weekend on "Prayer: A Joyous Life-craft." One ongoing program, Living Judaism Institute, has enriched all of our lives and helped deepen our understanding of our Christian roots. LJL has been doing programming for the Jewish community as well as contributing to our continuous Jewish/Christian dialogue.



In July one of the programs focused on wholeness, "A Hope for Wholeness" that is. Joe Holland, Mary Mahowald and ourselves as resources, set out to explore the contributions of women, Blacks, and Native Americans to our culture and the resources these groups can offer to a transformation of our culture.



"It's A Child's World, Too!" you know, and this summer families in the local area came to Grailville to discuss nutrition, toys and television and what effects they have on children.



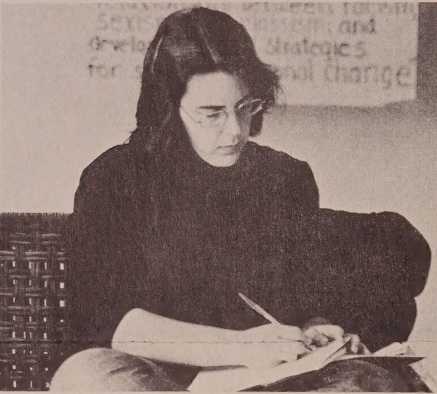
Music weekends are always a source of inspiration for us and we have looked forward to them with eager anticipation, even when we have "frogs" in our throats.

The Grailville Art and Bookstore continues to stock books which reflect our concerns as Grail and to support local craft people and handcrafters from Africa and Latin America.

Music, prayer and liturgy, and the arts continue to be those sustaining elements in our lives as we try to live in an environment of shared responsibility and sensitivity to the needs and concerns of ourselves and others.

Dorothy Donnelly joined us in October for a program on "Women in Ministry" and in November, Lynn Malley and Ellie Feller facilitated a weekend on "Personal Change for Women," a program using Gestalt and TA techniques as means towards personal change. Two weekends are being planned for January and April 1977 for reflection and action on the relationship between Simple Living and Global Justice at both the personal and corporate level of life.

seminary quarter



Seminary Quarter at Grailville has received a grant from the Lilly Endowment which will help to continue its six-week residential program for women in seminary or graduate theological study. SQAG, an ecumenical and interfaith program, began in 1974 and has given women the opportunity to reflect on the theological implications of women's experience, study traditional theological disciplines from a feminist perspective, explore the relationship of women's concerns to other liberation struggles, and consider new forms of ministry.

"It need not have been this way: so much space for man and his ideas, such cramped quarters for woman and what she wishes to say or think or be, nobody yet knows what that is, nor does she herself, this breathing space is so new."

Michele Murray



Sister Jose Hobday demonstrating a Native American dance.



Group discussion during a summer program at Grailville.

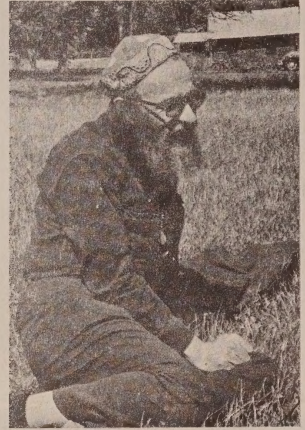


Would you like to hear
more about us? Write
to:

The Grail
Grailville
Loveland, Ohio
45140



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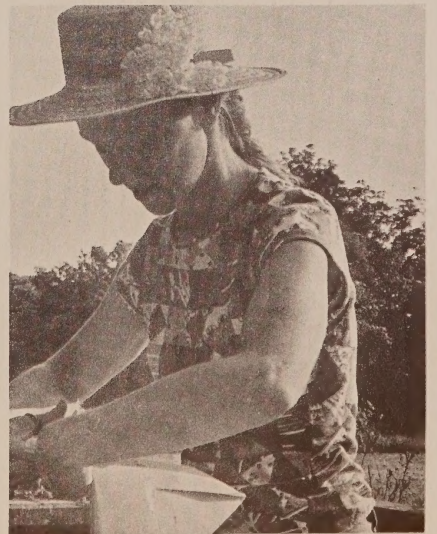
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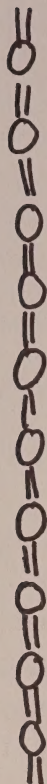


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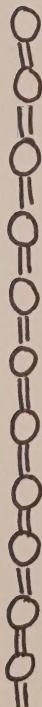




the
Grail

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Mary

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I have come
So that they may have life
and have it to the full.

(John 10:10)



From the mystery
of our secret wishes,
As from the struggle
of our daily lives,

Let us together seek
this fullness again
and again.

Christmas Greetings
The Grail
and
Grailville.

TO BOSTON & SUFFOLK UNIVERSITY

Persons traveling by car to Suffolk from outside of Boston should use the following directions:

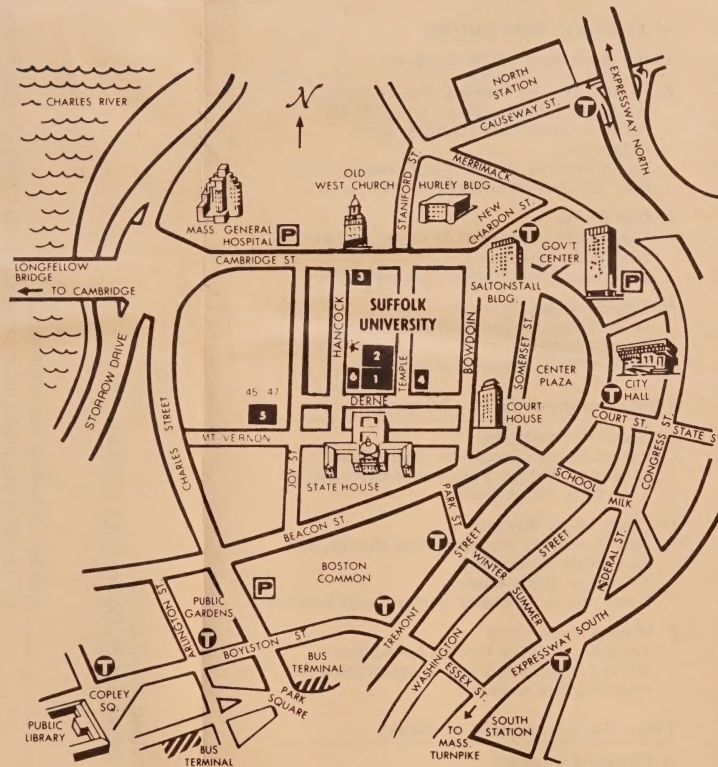
From the South
Southeast Expressway to the Causeway Street exit; Causeway Street to Staniford Street; right onto Cambridge Street to Public Parking Garage adjacent to Holiday Inn.

From the North
Expressway south to Haymarket Square exit; Government Center Garage at exit, or take New Chardon Street to Cambridge Street; right on Cambridge Street to Public Parking Garage.

From the West
Massachusetts Turnpike and Turnpike Extension to Expressway; Expressway north to Causeway Street exit; Causeway to Staniford Street; right onto Cambridge Street to Public Parking Garage.

Suffolk also is accessible by major bus lines, railroad and major airlines.

The conference will be held in the Donahue Building (No. 2 on the map), 41 Temple Street.



Suffolk University

1. Archer Building
- 2. Donahue Building
3. Student Activities Ridgeway Building
4. 56 Temple St. — Admissions Office & Faculty Offices
5. 47 Mt. Vernon St. — College of Business Administration
6. Fenton Building — College of Liberal Arts and Sciences
7. 100 Charles River Plaza — Accounting, Personnel, Placement, Registrar, Athletics, Alumni, Public Relations.

S.W.L.C.
41 Temple Street
Boston, MA 02114

Women & the Law:

What Are Your Rights?

Saturday, April 23, 1977

at

Suffolk Law School
41 Temple Street
Boston, Mass.

Sponsored by:

- Suffolk Women's Law Caucus
- Boston University Women's Law Association
- New England Women's Law Association
- Northeastern Women's Law Association
- ABA — Law Student Division
- Suffolk Law School

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WHAT ARE YOUR RIGHTS?

An open invitation is extended to all Massachusetts women to attend this second annual Women and the Law conference. The goal of the conference is to educate and inform women as to their legal rights and obligations. It is designed to include women who have little or no knowledge of how the law affects them.

SCHEDULE

- 9:00–9:30am: Registration
Free coffee and doughnuts
- 9:30–12 noon: Morning workshops
- 12:00–1:00pm: Lunch
Lunch will be provided free of charge for all who preregister
- 1:00–2:00pm: Keynote address*
Wilma Scott Heide
- 2:10–4:40pm: Afternoon workshops
- 4:40–5:30pm: Wine and cheese reception

*A prolific writer and dynamic lecturer, Wilma Scott Heide is one of the most respected feminist/human rights activists in the nation. She is a former president and board chair of the National Organization for Women, a Visiting Scholar at U. Mass. and a Wellesley College Scholar and Guest-in-Residence.

- Registration donation is \$1.00
- Space is limited – Please preregister by April 15
- Day care will be available free of charge (lunch included)

For further information contact:
Barbara Weinberg Burkart or
Chris Butler

Suffolk Women’s Law Caucus
41 Temple Street, Boston, MA 02114
(617) 723-4700 x 175

Conference Agenda

MORNING WORKSHOPS

2-hour Workshops (9:30am–12 noon)

- A. Women as Victims
Barbara Keshen, attorney at law, Staff, Rape Crisis Center
Laura Jacknick, legal advisor for Transition House (a temporary shelter for battered women)
- B. Women’s Health Issues
Frances Miller, Assistant Professor of Law, Boston University School of Law
Joan Rachlin, attorney at law
- C. Working Women: Discrimination on the Job
Laura Rasmussen, staff attorney, Mass. Commission Against Discrimination
Ellen Cassidy, staff director, 9 to 5 (organization for women office workers)
Betty Gittes, attorney at law

1-hour Workshops (9:30am–10:40am)

- D. Consumer Issues and Small Claims Court
Barbara Neuman, Director, Self-Help, Consumer Protection Division
Piroska Soos, assistant attorney general, Consumer Protection Division
- E. Every Woman Needs a Will
Natalie Choate, attorney at law
- F. Tenant Problems
Hollis Young, managing attorney, E. Boston Office, Greater Boston Legal Services
- G. Owning and Operating Your Own Business
Gitta Kurlat, attorney at law

1-hour Workshops (10:50am–12 noon)

- H. Credit
Representative from the Mass. Federal Feminist Credit Union
Representative from the Mass. Commission Against Discrimination
- I. Immigration and Language Problems
Harvey Kaplan, attorney at law
Michael O’Laughlin, attorney at law
- J. How the State Equal Rights Amendment Will Affect You
Dawn-Marie Keefe, office of the Senate counsel
Linda Scholle, director, Women’s Rights Project, Civil Liberties Union of Massachusetts
Susan Slater, E.R.A. implementation coordinator, Civil Liberties Union of Massachusetts

Lunch 12:00-1:00pm

AFTERNOON WORKSHOPS

2-hour Workshops (2:10–4:40pm)

- K. Women and the Criminal Justice System
Helen Thornton, spokesperson, PUMA
Pat McGovern, staff attorney, Mass. Defenders
Nancy Gertner, attorney and instructor of law, Boston University School of Law
- L. Gay Rights
Valerie Epps, Assistant Professor of Law, Suffolk Law School
Katherine Triantafillou, attorney at law
- M. Separation and Divorce
Judge Elizabeth Dolan, Dukes County Probate Court
Regina Healy, attorney at law

1-hour Workshops (2:10–3:20pm)

- N. Legislative Lobbying
Evelyn Bender, legislative chairperson, League of Women Voters of Massachusetts
State Rep. Elaine Noble
- O. Government Benefits
(Social security, housing, food stamps, day care, medical benefits)
State Rep. Doris Bunte
Isabel Morales, Greater Boston Legal Services
- P. Women and Unions
Terry Murry, City Women for Action
Doreen Levasseur, 9 to 5 (Organization for women office workers)

1-hour Workshops (3:30–4:40pm)

- Q. Choosing a Lawyer
Jill Kasle, attorney and instructor of law, Suffolk Law School
Linda Scholle, director, Women’s Rights Project, Civil Liberties Union of Massachusetts
Eileen Shaevel, attorney at law
- R. Welfare Rights
(also includes day care, housing, food stamps, medical benefits)
State Rep. Doris Bunte
Isabel Morales, Greater Boston Legal Services
- S. Discrimination in Education
Ann Foley, admin. assistant for Title IX, Boston School Department
Caroline Chang, EEO specialist, HEW Office of Human Rights

Keynote Address by Wilma Scott Heide
1:00-2:00pm

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SCULLZ



Barbara Heath Kane
35 Cambridge Avenue
Englewood, NJ 07631



Ms. Mary Regona
Ms. Jean Galley
Ms. Missy Regona
44 Garland Street
Jamaica Plain, Massachusetts



Tuesday

Dear Mary, Sean, Missy

After we left you at the bus terminal we scooped up a very few items to eat for supper. We rested awhile and then went for our 2nd nutrition lecture. I quickly discovered eating errors. Fruit and fruit juices were a NO the first 2 weeks so out they have gone. Perhaps it was just as well as I might have been worse. Half way thru the meeting I became ill and have been home for two days. Yesterday I slept the whole day. Today I am recovering and feel rested enough to read and tackle writing.

This note is a late thank you for a very meaningful Boston weekend. The concert was a real treat. The conversation and emotional exchange a growing experience and interview #2 revealing.

The conference was also a growing experience. I do look forward to them. They have elements of frustration but at the moment it is well to hold on - time is a factor to recon with and try to learn patience to cope with its fickle ways.

Nancy is off at MCC so I am trying to use my time productively as I will return to work tomorrow. My head is not ready but I will give it a try.

There are probably lots of things to say if I could think of them. Somewhere I want to find some quiet without immediate responsibilities, phones, grass, etc. etc. to listen to the sea, feel the sun and breathe in the fresh air.

May the days in front of us be rich ones with lots of touching, seeing and love.

affectionately
Barb

- This is from both of us -

Nan -

Is it really worth it in the long run? Not the ministry - but the ministry in MCC? I have arrived at the point where I really have begun to wonder. Three years of unrelentingly hard work, long hours, facing odds no one asks the men to face - uphill all the way.

I am tired & depressed beyond belief. Always there has been relief in work. But now the work is so unrewarding. The controversy never ceases, and I am always at their mercy. Nan, I am so tired of being threatened. Stay in line, hear to the party line, never be yourself. Fear, fear, fear!

I dance my didn't's, I do my dids, I bow & scrape. Yassuh, Nossuh. Yes, Mr. Charlie. I am conciliatory, I am gentle, I am subservient. I go where I am sent. I do not go unless I am asked. I speak only when spoken to. I smile on cue. I laud, I never complain, I have been so FUCKIN' good.

But is it worth it?

I did not write the enclosed piece. It matters not. I agree with it totally. Jan wrote it. You know her well enough to know she is quite capable of independent, intelligent thought. A half dozen ministers are up in arms. Obviously, it can happen to them. Women suddenly have an independent voice. We support it ourselves, we write it ourselves, we circulate it. Everyone is vulnerable. "They" must be stopped. Obvious solution - Stop the preachers. Stop Bagona.

Do you know Countee Cullen's "We hear the Mock"? It is how I feel. ~~parates~~ - who should have known better - realized that the cup was inevitable.

Roman society had no choice but to offer the cup - I know, however, why he took it. The gadfly - who is vitally necessary, but must be expendable - is a lousy role. The gadfly, however, provides space for those who come after.

The difficulty is - however - that one can be a sacrificial lamb only once - After that there is no life left in the sacrifice & it is an unworthy sacrifice - it is carrion & worthless. Even scripture requires an unblemished sacrifice - I have too many stripes at this point.

The issue is lost - I am sitting in Somewhere. It is Wednesday. There are 150-200 gay women here. No face is familiar. None have ever been to UCC, why? Obviously we do not interest or draw them. 10 women in the whole city of Boston come to us. Has Christ given heed so little interest for so many? I am in pain because my sisters care so little - and there is so much to offer. Can this really beat the love of a Redeemer's willing death?

Between us & them stands the wall called the church. And they run up against it - & the language & the systems & the ideas & the practices, & the liturgy & the hymns, & the rites & the rituals, & the structures all say over & over that male is good & you are not & I am not & we are not - and there is no hope except to scream "I am good. I am God's child" I am, I am, I am.

But the church has male boards, & male commissions, & male power, & male power, & male power.

I did not write the article. I have been good. I have said Yessuh, & Nossuh, & Yes, Mr. Charlie, Yes, Boss, No, Boss, Peace, Boss, Love, Boss. I have been so FÜCKIN GOOD! I have cooked & cleaned, & typed, & run errands, & chased my tail. I have said Yessuh, & Nossuh. I have danced my porkshop & held my hat in my hands. I have served & served & served.

And still they want a piece of my hide - Oh, Nan, I am so tired of it all. Don't talk to me of submission & service & self-abasement. I have crawled & bowed & submitted. Nan they will do it again & I cannot stop them!!

I have carried the conqueror's shield a Third mile. I have turned cheek after cheek, until my head reels. I have done contortions bending over backwards.

Nan, I am almost 50 years old! I am exhausted trying to do an 18 hour day almost every day. I have not made expenses out of the Ministry - this year alone has cost me nearly a thousand dollars in travel & being on the road for MCC. For three years I have been a sole voice for MCC in the gay community. Gil never came into our community. Ed doesn't. Both preach MCC in the straight world. I take our message to our people. My calendar this week -

Monday - Gay liberation Day Planning Meeting

Tuesday - Counseling

Wednesday - Boston Advocates for Human Rights
(Anti-Linda Bryant group)

Thursday - Messy & I to be filmed for a program on life-styles - Gay parents

Friday - Sundatime - Speak to students at U. Mass
"Pride on Gay liberation"

Saturday - Gay Academic Union at Harvard - Anita Bryant

Sunday - Another filming at church - Messy + me

Next Tuesday - Rap Group - I lead on "Separatism"

Wednesday - E. L. Porter's Seminar

Thursday - At Audover Newton, "Gay Women & the Church" (with Carter Heywood, Linda Brewster, Kip Tuermon, Honey Richardson, etc).

Nan - I am giving every ounce of strength, every drop of blood. I am beyond exhaustion. I love MCC, and I am willing to die trying - but for God's sake, only blame me for the things I do. I am not Everyman. I am not the Conscience of Everywoman.

I have been conciliatory. I have been loving. I have been pacific. I have danced my didn't's + done my dids. I have said Yassuh + Nossuh, + Yes, Mr. Charlie. I have babbed + cartsed + held my head. I have been properly submissive. Damn it, Nan, I have tried. But they are going to paste my hide to the side of the Church + damn it, I didn't do it! And no one is going to listen - Maybe not even you!

Oh, Nan, I am a good minister. My people know me. I preach, I teach + our people know + are comforted + strengthened. Outside MCC I am respected a voice for Gays in the Church + for women in the church. MCC - my Church - is where I cannot seem to find my own place. Women know I speak with + for them - Gays in the movement know I speak for them - but MCC will not or cannot accept me.

I have danced my didn'ts, done my dids. I have said Yassuh + Nossuh, + Yes Mr. Chastee - where do I go from here? May 9 E

THE NEW-FREE-WOMAN

What Would She ?

What Should She ?

What Will She ?

The Duty of Men

Hints and Helps for All

By
J. B. MOODY, D. D.,

Pewee Valley, or Oneida, Ky.

THE NEW-FREE-WOMAN

WHAT WOULD SHE?

WHAT SHOULD SHE?

WHAT WILL SHE?

THE DUTY OF MEN

HINTS AND HELPS FOR ALL

Dr. J. B. Moody of Kentucky read selections from his new book to the pastors of Tampa at their Monday Morning conference, February 7th. The title of this new book is "The New, Free Woman, or Female Citizenship."

I do not hesitate to say it is one of the books of the times. It is clear, strong, logical, powerful, and it seems to me unanswerable. It is the only book I have heard anything of that deals with the woman question as this does. It is overwhelming.

We did not have time to hear it all, but what we did hear was marvelous. Here is a man who, in the eighties, is doing more mighty thinking and writing than in all his remarkable life. I am anxious to have the first copy that comes from the press.

—W. C. Golden.

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INTRODUCTION

I take pleasure in speaking a word for Dr. Moody's new book, "THE NEW WOMAN." At first I was not impressed with the title, but after reading the manuscript I decided that Brother Moody has given us the most readable book of any of the large number which he has edited. There is a fascination about his book which holds the reader, and will make a book which will be a delight to read at a sitting. After reading it, it will bear re-reading, and then diligent study. The author succeeds in establishing the leading thought of his book, "The proper and equal association of the women in three phases," viz.: Their domestic sphere; their social sphere. and their religious sphere. His definitions of terms and applications are not only new, but are especially interesting. The book reads like a story which has a climax. The climax is reached in the last chapter and, unlike most books, "leaves a good taste in the reader's mouth." I predict that the women who desire to know and study woman's sphere and work will take a keen interest in the book, and recommend it to the sisterhood, and that it will have a wider circulation than any book the author has given the public. It is not a book that any particular creed or party can lay claim on or monopolize; but is a book that all may profit by, without regard to party, denomination or creed.

A host of friends will rejoice that the author has given another production from his facile pen in the evening of his fruitful life. No doubt, many new friends will be won by the book. We wish the author many more happy years to be added to his fruitful life, now nearing his eighty-third birthday.

R. L. BAKER, D. D.

Pastor Riverside Baptist Church.

FOREWORD

The Right Relation of Women to Men, to the Family, the Church and the State, is about the most misunderstood of all practical subjects. The Free Woman and the New Situation demand a better understanding of the great interest involved. This discussion is intended for the general public. Denominationalism and personalities will be studiously avoided, and the writer begs from his opponents the courtesy he extends to them.

The Free Woman and the New Situation are fixed facts, the same as the Free Negro, and that Situation; and the best thing to do is to recognize the fact, and to reconcile ourselves to it. By constitutional amendment she is made the equal of men in civil matters, except a few things, such as losing her citizenship by marriage to an alien. Why does not a man lose his citizenship by marrying an alien woman? But this injustice will be righted. God made her for an helpmeet in the fullest sense. They both need each other, the one as much as the other.

As a great author states it: God made man and woman to go together and stay together; in the family, in the church and in the state; and as Jesus said, What God hath joined together let not man put asunder. She is bone of our bone and flesh of our flesh, taken not from the head of authority, nor from the foot of subjection; but from the region of affection, midway between authority over her and subjection to him; for God made woman to love, and to be loved; to help, and to be helped. Helpmeet is a mutual term. So here is my right hand of helpship, fellowship, citizenship and partnership, but not pastorship nor headship, for that would frustrate all. So let all say: Come on; come in, and go to it; and forgive us men for your brutal bondage for over five thousand years, which grew out of our conceit that "Might gave the Right."

PRESRIPT

Since writing these pages, I have had access to the twelve volumes edited by Dr. Shailer Matthews, of the Chicago University, titled "The Woman's Citizen's Library," which recounts the struggles of women in all lands and times. The seventh volume, especially devoted to the struggle in our land and time, I read with some care, in order to test my own statements, but have found nothing to change. It contains ten times more than this brochure, which was designed to be brief. I make a few quotations:

"Plato predicted a Government Founded on the Will of the People." (That would include the women.) "For centuries Governments were founded on the man-made theories of 'The Divine Rights of Kings,' and 'The Divine Right of Men to Rule Women.'" Before our A.D., "women were enslaved in polygamy, sold into wifehood by the rich, and into prostitution by the poor, and her fate depended on the caprice of father, son, and husband. They were regarded not as persons, but as things, and were bought and sold as chattels. The daughters, as slaves, belonged to the father or the son, and the wife to her husband, so they could not accumulate property; and if one became owner by bequest, it belonged to her husband, to be used as he willed, both before and after death."

"In the Bull of Pope Innocent VIII, in 1487, we read: 'The Holy Chrisotum says, "What is woman but an enemy of friendship, an unavoidable punishment, a necessary evil, a natural temptation, a desirable affliction, a flowing source of evil, a wicked work of nature?"' etc. Tertullian called her the gate of hell; Luther was as bad,

and Calvin was worse. In 1792, May Wollstinecraft published her 'Vindication of the Rights of Women,' but the chivalrous Horace Walpol denounced her as a 'Hyena in Petticoats.' "

And so the warfare waged, and waxed warmer and worse. But the women have won at last. The Liquor Traffic was always their deadliest foe, and I am glad I never fought with, or for, that foe, if one is known by his company and his fruits. As the women conquered their greatest foe, let us now help them to kill the many lesser evils, and bid them God-speed, limited only by Genesis 3:16, which is the only Divine limit, and which can be easily determined. Read and see.

CHAPTER I

THE NEW WOMAN

AND HER RIGHT RELATIONS TO MEN;
TO THE FAMILY, THE CHURCH, AND THE STATE

There is no subject more misunderstood—and the trouble originated with the Heathen, who influenced the translations, and also the interpretations; and these have largely influenced the civil laws and customs. Hence the necessity of disposing first of the religious restrictions. The writer wrote a book on the "Restrictions of Women in the Churches," but he refrained from any allusion to the Civil Franchise, as that was political, and out of his field, and he did not wish to provoke additional opposition. Not one, even of his family, knew his views on Female Civil Suffrage until after the election of November 2, 1920. He voted with his family (three women), but he knows not till this day for whom they voted.

In a meeting in Monterey, Ky., he was requested to speak on Female Suffrage; for, as was said, we have been instructed that it was wrong for women to vote. I replied that with the understanding that I would not commit myself, nor hint for whom to vote, that I might discuss the subject in a general way, so they might decide for themselves as to their privilege and their duty. A second lesson was called for; then a third. An earnest request was made for the publication of the arguments. I tried the same discussion on other occasions, and the interest has resulted in this publication.

Let me illustrate my subject. During our Civil War the President issued his proclamation of

emancipation of Southern Negroes, and General Lee and all went home to meet, if not to greet, their free slaves—as free as they were, and it could not be helped. Like the shining sun, it had passed the argumentative and fighting stages. There was no help for it, and the best thing to do was to make the best of the situation.

Despite the hindrances of carpet-baggers and the Ku Klux, progress was made, and soon all were reconciled; yea, all soon became converted. The writer, one of the worst, is hoping that there will be no more negro slavery in the South or in America.

And now, after more than fifty years of hard fighting in America, another victory is won, giving us THE NEW WOMAN and a New Situation, that has passed the argumentative and fighting stages; and the best, yea the only thing to do is to become reconciled to the inevitable and to make the best we can of it. Why fight against the constitution of the strongest government in the world? Such folly must be left to fanatics. Let me help in a reconciliation, that will soon result in conversion.

Restrictions on women have been unmercifully magnified and multiplied, and her rights unjustly denied and minified. The hand of Providence is clearly in it, and blessings innumerable will flow out of it—both civil and religious. As in the other case, there will be blunders in adjusting Right Relations, but the wise are in the majority, and improvements will go on. Odium will soon be taken off the “Woman’s Rights man,” as with the man who contended that negroes had rights.

For fifty years, women have been voting in Wyoming, and for twenty-five years in Colorado,

Idaho and Utah, and for ten years in Kansas, Arizona, California, Oregon and Washington; and the consensus of testimony is that there have been great improvements in the character of candidates; cleaner methods in campaigns, political methods more orderly, more decent places for polls, and elections more quiet and orderly.

What have the women done for temperance and other moral efforts? What have they done for all the causes of society and Christianity? The best answer to what they will do is to be found in what they have done. Some bad ones, of course; but, like men, they are the exceptions, and the majority leads. Some are afraid they will be polluted by poll politics, which lasts but part of a day, while home and society politics are always on. Some quote the Scripture on "keeping at home," and then urge them to attend church several times a week. The arguments used against women are as unreasonable as the restrictions are unscriptural. We can learn more about women in their true character by viewing them in the Bible mirror than by all the myriad myths in heathen mirrors. Here is a heathen view of her: "The supreme duty of the wife is to obey the mandates of her husband. Let the wife who wishes to perform sacred ablutions, wash the feet of her lord, and drink the water, for the husband is greater to the wife than VISHNOO (the god). When in the presence of her husband, she must keep her eyes upon her master, and be ready to receive his commandment."

This is not an extravagant distortion of her in a heathen mirror. Now don't forget that nine-tenths of the race were, and are, heathen, and that heathenism is much older than Christianity; hence the powerful moulding process, and the

evil influence of heathenism on Christianity is sickening to contemplate. We all inherited these heathen views to a greater or less extent, and it is hard to overcome them, even by plain Scripture precepts and examples to the contrary. When I recognized these, I was forced to modify my inherited views, and, thank God, this change has come over a great majority of present-day scholars. These Scriptures are to be considered further on.

CHARACTERISTIC NAMES

A study of these will aid much, and very much help in locating, defining and defending the restrictions put on some one "in the law." No one wishes to lead them beyond these restrictions and no one wishes to multiply or magnify them. It is a matter of honest difference. Talent cannot settle it, nor can numbers, neither both combined. The greatest errors in the world are supported by the greatest talent, and the greatest numbers. These might agree on one doctrine, yet differ on forty others. **THIS IS A FACT.** The Word of God is the court of last resort, and by that all questions can be settled by all who will search in the right spirit, and that means a readiness and a willingness to sacrifice any wrong view for the one that is right.

"If any one would do the will of God, he shall know."

"Ye are my disciples if ye continue in the word."

Error is believable; but truth is knowable.

Let us examine the subject through Characteristic Names. Life begins with Infancy: then Boys and Girls, or Children. This stage continues to the age of Puberty, or sex love. Here the characteristic names are Male and Female. This sex love is strong enough to compel both to leave father and mother and to become "one flesh," and, by natural instinct, the parents consent. But if the male and female shall fail to marry, they then become Men and Women. The first pair were never infants or boy and girl; but God made them Male and Female, and they must

have fallen in love on first sight, and marriage soon followed. Then children followed; then males and females; then, in failure to marry, they became Men and Women. So when the curse came, there were no men and women for it to fall on. It did not fall on the male and female, nor on the father and mother, for there were no children, but on the husband and wife. There were no others for it to fall on. This surely locates the curses. The first fell on the serpent. Genesis 3:14-15. The next fell on the Wife (not woman, as the confusing translations have it, for they ignore the Holy Spirit's use of characteristic names). The Hebrew for woman does not occur for a long time after this. Genesis 3:16 "Unto the wife He said: I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Husbands do not have women, but wives. So the curse fell on the wife, and it relates only to her. The greater curse fell on "The Adam," and men are not Adams. Genesis 3:17, "And unto Adam he said, because thou hast hearkened to the voice of thy wife (not woman) * / * * cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," etc.

The term "man" used along here is not used in its characteristic sense, but as the common term for both, as it has been till now. In a subordinate sense, male and female, man and woman, may be used all along, but that must not destroy the significance of the characteristic names, for then, why the names? Parent and child are common gender. Next follow Widower and Widow. These also must be applied to their proper places. At death all these names are left behind, and the

righteous enter Paradise "IN SPIRIT" and "are as the angels," and no more multiplied by sex love. The unrighteous go to hades "in soul," for (not having been born again, they have no spirit. That which is born of the Spirit is spirit. The natural man has only body, mind and soul—a tripartite. The saint is quadruple: body, mind, soul, and spirit—each greater than its predecessor, and spirit greater than all.

In the first resurrection, the spirit returns to the new earth for its spiritual body: "There is a natural body, and there is a spiritual body." The rest of the dead are not then disturbed. In the second resurrection, of both the saved and the unsaved, the wicked will be cast out; then the Father and Holy Jerusalem will descend out of heaven, and the renewed earth will be the eternal home of the blest. These stages of events must be kept in their places. Here is the order, course, kosmos, instead of chaos as at the first. The curses fell on the husband and wife in the family state, long before there was any church or civil state. The restrictions were as real at first as they are now, no more, no less. Hence the best translations and commentaries render Cor. 14:34 "Let the married women, or wives, keep silent in the church," and then refer to "the law," in Genesis 3:16. It just fits, and any other is a misfit.

A dog, a horse, or a man is an animal; but that does not destroy their characteristic names. A deacon or a preacher is a man, but they are more. A wife is more than a female or a woman. A husband is a male or a man, but he is more. Do not call any of these by the lower names. It is unjust.

To make the restriction apply to the church

or the state is evidently wrong. The family restrictions that were being violated in the church meetings will be discussed further on.

Boys and girls must be in subjection to both parents alike. If the husband and wife disagree about any family matter, such as where to send to school, or how to repair or build the house, or plant the garden, the husband has the deciding voice. The wife does not have to agree to anything, but she must submit, as to the voice of God, because she was first in the transgression and led her husband into the greater one. But in intellectual, moral, social, church and civil matters, she is wholly responsible for herself. Women, married or unmarried, can associate with other women or with men in any legitimate business, on terms of perfect equality. Lydia no doubt had control of her male clerks, called "The brethren."

It has always been so, and no one disputed the custom. Genesis 1:26-30, as we will see, shows a perfect equality between the male and female. I Corinthians, seventh chapter, shows the perfect equality of husband and wife in many things, as we will see. The restrictions must be interpreted so as to harmonize with all Scripture. The severe restrictions held so tenaciously by some cannot be maintained under this rule. I trust the reader will get in good shape for a discriminating argument that cannot be answered to the satisfaction of any intelligent inquirer. The great majority have surrendered, and the rest must, soon or late. Who is willing to be converted from the error of his way? This is more important than adding more knowledge.

CHAPTER III

MALE AND FEMALE

In the beginning we get unmistakable testimony. The equality of the Male and Female is clearly stated, so the trouble is not in sex or gender. God saw it was "very good" for the pair to be on equal terms in all matters of power, authority and dominion. Watch the pronouns. "MAN" is ADAM, common term for both, emphasize them. Genesis 1:26-30:

26 ¶ And God said, Let us make MAN in our image, after our likeness: and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created MAN in his own image, in the image of God created he Him; male and female created he THEM.

28. And God blessed THEM, and God said unto THEM, Be fruitful, and multiply, and replenish the earth, and SUBDUE IT; and have DOMINION over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold I have given YOU every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to YOU it shall be for food.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

31 And God saw every thing that he had made,

and, behold, it was very good. And the evening and the morning were the sixth day.

No woman yet.

Here is perfect equality in possession, power, authority and dominion. There was no difference in the beginning, and there will not be in the end. Family, church and civil governments are to be done away when Christ comes, which is at hand. Then he will restore the Theocracy, and rearrange matters so only the righteous will rule, and they in perfect righteousness. This will last for a thousand years, in which he will subdue all things unto himself; after that he will return all government back to the Father, and He, the conqueror, will become subject again.

These restrictions are only for a time, and for time; for this world, and not for the next. The differences after death will be of our own make: "According to works, good or bad." I thought once that God made the female inferior, as a different species; but this inferiority is not seen in any of the species. There may be some beautiful marks of distinction for either the male or the female, but not in power or authority. Our females can tame and conquer ferocious beasts and reptiles as easily as the males. They can soar as high in the air, and have as much courage in danger and disasters and wars, and show as good standing in school as the males. Her physical weakness grows out of her habits. In athletics and acrobatics she is his equal.

So, when the saints shall reign on earth, and judge the world and angels, and inherit all things, there will be no sexual differences, and no restrictions.

One can now be as wise in winning souls as the other, and thus win rewards. Both are in-

cluded in the "YE" of the commission, and both have equal rights, privileges and use of the means to the end. The little authority given to the officials to rebuke sin is rather a preparation to the use of means. Disciples are not made by authority, and all such so-called disciples need disciplining more than the heathen. See the condition of things in state churches. Besides the special appellations, there are many terms common to both, but in which women are not recognized. Adam, in the Hebrew, and anthropos, in the Greek, are inclusive terms. So are man and brethren, disciples and saints. So of Christian and church, and all the pronouns having these for antecedent nouns. These run into the thousands; but who sees the women in perfect equality in all these. Now, if God has joined them together in so many ways, who would dare put them asunder? It is wrong to rob each other in any thing or in any way, whether in property or in privilege, and especially in the great and rich rewards. If you would see the deserts blossom like the rose, give women their God-given liberties. In making this plea, I am pleading for Christ and His cause. Her male masters have greatly hindered and robbed her in service. This great misunderstanding of right relations grew out of Heathen influence, and it is horrible to contemplate this influence in forty other ways and things.

Now, men and women are put on equal privileges, duties and responsibilities by most all nations. The situation and conditions are new, and permanent; so let us co-operate as far as the law of the Lord will allow, and there need be no mistake about that.

In discussing our civil relations it will help

greatly to get our religious matters right. Errors on the latter greatly hinder right views on the other. Those church governments that oppose equality of the pew and pulpit; some of which disfranchise all, and others many in the pew, could easily disfranchise the women. But those denominations which hold to democratic or congregational government, condemn themselves by denying the ballot to women. If they can take their part in the government of the kingdom of the heavens, why not in the lesser matters of worldly things? The colonies fought Great Britain on the issue "No Representation, No Taxation," and then turned and practiced the same on women. I am told that at first the poor man that married a rich woman, married all her wealth, and could use it as he pleased, even after death. Afterward she was allowed one-third of what was left of her property; and then a third of all, and then one-half of all. But her property has been taxed without representation. A war of over fifty years has been fought to a finish, and there was more involved in this last war, more in numbers and wealth. It was a battle between men and women, and while the men had all the advantages, the women whipped. The men had been whipping the women for over five thousand years, so the men should not begrudge them this righteous victory. In all this, the men used two weapons: "Might makes Right" and a very few mistranslations which they used against the many right ones. So this Biblical trouble must be gotten out of the way, and since our nation is called Christian, and since Christianity is founded on the Bible, we must clear up these Bible difficulties before we can adjust the civil matters. The issue is not denominational, as all

hold more or less to both sides of these questions. The strongest pleaders for the wrong side of these questions are among my best friends, with some of whom I have had pen and tongue discussions; but now, I am on the non-denominational course and will not use my arguments against them or any others, as I aim to address the general public. For the benefit of those not well versed in the Scripture, I think it well to post them somewhat in the Scripture argument before getting onto civil matters. As Logic and Scripture are co-belligerents on all Scripture doctrines, I will now submit this unjust restriction to the logical test. This was Paul's style. He laid down his premise and then asked, "What shall we say therefore?" After reasoning through, he said, "Therefore, we conclude." A right premise, with right reasoning, will always give a right conclusion. I would not contend for any conclusion that is not both logical and scriptural.

Here is the Scripture to be tested: I Corinthians 14:34-35, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be under obedience, as also saith the law. And if they will learn anything, let them ask their own husbands at home, for it is a shame for women to speak in the church."

Taken just as it reads, it seems conclusive against the women, and was so intended by the translators, and it is easy to draw one's conclusion to suit his preconceived notion. But there are several rules governing interpretation: First, the immediate context; second, the remote context, or the general teaching of Scripture on the subject; third, the Original, and a right translation; fourth, the Logic of the conclusion. So prepare for the logical tussle.

CHAPTER IV

LOGIC

I wrote a book on the Logic of the Gospel, with the title "WHAT THEN?" in which various doctrines are submitted to the Logical test. Logic and Scripture are co-laborers and co-belligerents, a double chord, hard to be broken. Woe to the doctrine when both are against it. A common interpretation given to I Corinthians 14:33-34, just quoted, has both Scripture and Logic against it. Try Logic first.

Just one rule grinds it to powder. Logic says that "What proves too much proves nothing." That means the conclusion is false, and shows either a wrong premise or a wrong process of argumentation. And here is the test of Logic: First, if those restrictions are on all women, as is claimed, then all women must have husbands to ask. But all women never did have husbands, and never will have. What proves too much, proves nothing. Second, it would require that all women have not only husbands, but also homes, which is not true. Third, it would require that no other men be present, as "women must not speak in the presence of men." Fourth, it would require all women to know less than their husbands, which would be a cruel demand. Fifth, it would require all women to have husbands sound in the faith, or to accept what is unsound. This does not accord with the fact, hence not true. Sixth, but worse still; that translation and interpretation would require all women to be under obedience to all men. This would give her multiplied millions of heads more than she could recognize or obey. Seventh, it would require these multiplied millions of men to agree on what

instructions to give all these women. As it would be often difficult for two men to agree on one thing, it would make it impossible for so many to agree on everything. Eighth, it would require all married women to be under the tutelage and direction of all men, married and unmarried, regardless of character or instruction. Then how could she be under obedience to her husband? This proves millions of times too much, and helps to size up the error. Ninth, it would require the husband to know more than the teacher or the preacher in the church, where teachers and preachers are appointed for such purposes. Tenth, then women need not go to church, as they might hear instructions to be contradicted by their husbands at home. Eleventh, if all men constitute the heads of all women, then what use has she for her own head, or for a figure-headed husband? Twelfth, it would further require all men to rule each woman, which is often hard for one man, and that man her husband. Thirteenth, It requires, also, that the many other Scriptures plainly contradicting this interpretation must be ignored, or wrested or explained away; to all of which the curse is pronounced of "adding to" or "taking away."

There is no Greek or Hebrew word for husband or wife, and the rule was to so translate, when they were married; but the translators seem to have taken pleasure in violating their own rule. In one place they translate: "The husband is the head of the wife," and in another, "The man is the head of the woman." Which is true? NOT BOTH. Some call these the restrictions of Paul, the old bachelor, or maybe grass-widower; but it was not Paul's restriction at all, but is chargeable rather to Moses, as it was written by him.

It is not a Gospel restriction, but one of the law, to which Paul referred. These Heathen converts needed to be reminded of this family law which they were violating in the church. The law takes no cognizance of church or civil government, as there were none when these restrictions were given. Family, church and Zion laws are not to be changed till Christ comes, and they do not conflict. These extra restrictions and changes lead from the true home to ruin, through Rome.

Corinth, like other great cities, had its own character. Rome was noted for law, authority and cruelty. Sodom was noted for beastliness; Babylon for wickedness, and Corinth for luxury and lasciviousness. Fornication was a part of public worship in heathen temples. Venus was their goddess. Pretty women were gathered from everywhere to seduce rich men and merchants. There was a saying that "those who went to Corinth rich went home poor." The harlots walked the streets with their signs, one of which was short hair cut, like the men; hence Paul, in Chapter 11, warns against this sign as unbecoming, as defamatory of Christian character. So Christian women should avoid all harlot signs.

Let us get together some other peculiarities of this church. Chapter 1:11, "There are contentions among you"; 5:1, "fornication such as not named among the heathen"; 6:8, "Ye wrong and defraud one another"; 6:11, "And such were some of you" (AWFUL!); 11:18, "There are divisions among you"; 19, "There are heresies among you"; 20, "Ye cannot eat the Lord's supper"; 21, "Some are drunk"; 30, "Some are sickly and dead"; 29, "Eating condemnation to yourselves"; 15:12, "Some among you say there is no resurrection of the dead"; 15, "Ye are false wit-

nesses of God." II Corinthians 11:8, "I robbed other churches, taking wages of them to do you service"; 12:13, "Forgive me this wrong"; 12:21, "Many of you have sinned already and have not repented of the uncleanness and fornication and lasciviousness which they have committed"; 12:20, "I fear when I come, I will find you such as I would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," all in the plural, and just preceding these restrictions there were confusion and disorder about who had the best gift, and who were therefore entitled to the floor. What could be more natural in such confusions and strifes? In verse 28 the men were commanded to keep silent in the church, and in verse 30 to hold their peace. Then in verse 34, the wives are told to keep silent. The explanation must be found in the circumstances found in the immediate connection. Not absolute silence at all times for any of them, for then no one could relate his experience before the church, which all must do; nor could any pray, or sing praises, which all are commanded to do; nor to teach, nor preach, nor prophesy, nor speak with tongues, nor interpret. This would make a Quaker meeting—dumb and mum. We must interpret so as to harmonize with all Scripture; if not, we are wrong.

I have just read a long article in which the writer quotes a dozen mistranslations on his subject; wilful mistranslations; and his conclusion is satisfactory to himself, and all of his opinion. He knew the mistranslations and conclusion are condemned by a large majority of the Christian world, yet he pays no attention to them. He and his class think he won a great victory for the truth, but it was for error. There

are a hundred Scriptures contrary to his doctrine, but he heeds them not. It is the same with these restrictions. It is thus with many other errors, all backed by talent and numbers. It is thus with the next error, often asserted and dogmatized by great men. Get ready for another exposure of a great Diana of the Ephesians. Don't scream and screech at her exposure, for fear of losing a job. There is so much of this.

CHAPTER V

"SPEAKING BEFORE MEN

Allow me to repeat some necessary things that must not be forgotten. The law concerning family government must not be violated, especially in the churches of the saints. It does not conflict with church government, where all should be on equality, as congregationalism and democracy require. When Paul said "Walk by faith and not by sight" he was writing of SPIRITUAL things. Of course, we walk by sight in material things, for that is what sight is for. This shows the importance of considering the connection. So with silence, which is golden in its place. Christ held his peace and kept silent before the king. He refused to answer the king's question. No woman keeps silent in any church, and never will, thank the Lord! Her voice is as much for the glory of God as the man's, or the wind, or any other sound. Does God allow all sounds of nature, yea, loud sounds, but makes an exception of woman's voice? WHY? There are times for all to speak, and times for all to keep silent. In this is wisdom. In all churches women speak in the presence of men, and to men, and that publicly. It is better than whispering. Yet there are some who earnestly contend that women should not speak in a public way, where men are. This was, and is, the heathen rule, and not God's. Here are some Scriptures where women spoke in the presence of men, by Divine approval. Only a few of these need be given. The Book abounds with them. Numbers 27:7-7:

1 ¶ Then came the daughters of Zelophehad.
(Five of them.)

2 And they stood before Moses, and before

Eleazar the priest, and before the princes and all the congregation, saying,

(Then comes their speech.)

5 And Moses brought their cause before the Lord.

6 ¶ And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

This was a matter of property rights, and not regarded till recently.

The case defies cavil, and the one who cavils is a caviler and cavils for the sake of cavil, or from the caviling habit. God approved of five maids speaking before the priests and princes, and **ALL THE CONGREGATION**, and **HE DID NOT DISAPPROVE**.

Now, take one of the many from the Psalms: 68:11, "The Lord gave the word, and great was the company of those who published it." Another mistranslation to rob women of public speech. "Company" is feminine, and most new translations so recognize it, and translate it "women." Adam Clark gives the original, and a literal translation: "Great was the number of women that preached it."

Spurgeon urged his women, from this text, to preach his sermons over to those who did not hear. Ought not women to expound the word, as Aquilla did to Apollas, an eloquent apostle? Why was this written? When the heathen inter-

cepted a female missionary, and asked her to tell them her message, did she do right in speaking to them? It may have been their only opportunity. Would it be better for them to be lost than to hear the way of salvation from a woman? Both Logic and Scripture thunder NO! Let all in heaven and earth and sea and under the sea thunder NO! Unreasonable! Unscriptural! Unthinkable! Unmerciful. I wonder if any one, taking the other side of the question, could sleep after giving it expression?

David often called on all the people to praise, to shout, to clap their hands and make a loud noise. Are the women all excluded in these exhortations? Did they not take part in the choir and with musical instruments? II Chronicles 5:12-14:

12. Also the Levites which were the singers, all of them with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.

13. It came even to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that THEN the house was filled with a cloud, even the house of the Lord:

14. So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

Never was God better pleased with worship. He was overcome, and in turn He overcame with

His presence.

Now for a few cases in the New Scriptures, where women spoke and prayed and acted in the presence of men, which shows that Christ did not approve of heathen customs:

Luke 2:36-38, "Anna, the prophetess, departed not from the temple, but served with prayers and fastings night and day." "She publicly gave thanks, and spoke of Him to all who were looking for redemption in Israel." A plain case of a woman preaching in public, in a womanly way. There was no intention, or danger, of usurping authority over any man. Authoritative preaching is the only thing to be guarded, and the persuasive way is the better.

The next case in order is John 4:28-29. The converted woman left her water pot, and went into the city and saith **TO THE MEN**: "Come, see a man that told me all I did; is not this the Christ? * * * And many of the Samaritans believed on Him for the saying of the woman; and many more believed because of His own words." Two cases of street preaching—the woman and the Lord. The **Lugon** of the woman (verse 39) is the **Lugon** of Christ (verse 41). The same word in I Corinthians 1:18, translated: "The preaching of the cross." This was written for our profit. Matthew 15:21-28, is a glorious violation of these unscriptural and illogical restrictions.

21. ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped him, saying, Lord, help me.

26. But he answered and said, It is not meet to take the children's bread, and cast it to dogs.

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Here a Heather woman, with consuming desire, trampled the customs under her feet, and pressed through the objecting disciples with her earnest pleadings and prayers in the presence of men. The Lord, knowing her faith and wishing to draw it out, made as though He was against her, giving her several seeming rebuffs; but she pressed her plea, as the Lord knew she would, and she publicly prayed: "Lord, help me." So far from being reproved, she won the greatest encomium. Hers was an overcoming faith, even overcoming men. The trained men, with an open field, never won such a victory. What cannot a woman do, even when opposed by twelve men? She is the same invincible woman yet. See more of it.

Luke 7:36-50 gives another case of Christ honoring a woman in violating Pharisaical customs. It is not said that she spoke in this company, but she was very bold in the manifestations of her devotions. In a previous case, there was

the uttermost liberty in both speech and action. In this there is an **ultima thule** of liberty in action, and instead of reproof, she got such commendation as men never got. If we can't understand the words of Christ, we can certainly understand His action. Does any one think that these women ventured too far into the pre-empted sphere of men? Did God give a woman hands, and feet, and ears, and tongue to play lame, and maim, and deaf and dumb? Nay. He made the eye to see, and all these for use; the use of both alike.

"Last at the cross, and first at the grave" is characteristic of woman's devotion. When they preached the risen Lord to the sleepy, slow-to-believe and slow-to-go apostles, they called it "idle tales"; but they were not rebuked for speaking to, and before men. **THE IDEA!**

Seeing how Christ acted towards the "forward" women, let us see how the apostles acted, when filled with the Holy Spirit. The Acts abounds with both precept and example. In Acts 1:14-26, we find the apostles with one accord (in what?) in prayer and supplication (with whom?) with the women, and with Mary, the mother of Jesus, and with His brothers. Not continued in assembly, for sinners can do that; but in prayer and supplication. That means they all prayed, and prayed together. The language is plain, but other Scriptures make it certain. Follow on to know. Yet some say that women should not pray in the prayer meeting, or anywhere else, if any lordly men are present. God loves to hear them, but it upset this scribe when first he heard women pray in prayer meeting. Being their new pastor, he called them into private counsel about the matter, which resulted in his conversion instead of theirs.

But let us see more of the apostles and the women. The women heard the nominations of the two, and joined the men in prayer for God to show which of the two He had chosen, and they all voted, which is conceded by all. If Peter had appointed Matthias, then church government is Papal or Monarchial; if the apostles elected him, then the government was Episcopal; if the men only voted, the government was Presbyterian; if all voted, it was Congregational, and this is conceded by all the scholars of all these. Congregational prayer and voting here is too plain for cavil.

In Acts 2:1, they were all (120) with one accord in one place and were all filled with the Holy Spirit, and they all spake with tongues, so that all the eighteen dialects present heard the gospel in their own tongues. This created a great sensation, which Peter explained by quoting the prophecy which says: "I will pour out my Spirit on all flesh, and your sons and daughters shall prophesy," and "on my servants and handmaids, I will pour out my Spirit, and they shall prophesy." To all of which some are yet inclined to object. The restrictions must take this in.

In Acts 4:23-24, the persecuted apostles went to their own "company," or household, or church, including the women, and they all with one accord lifted up their voice in prayer and supplication. They were all filled with the Holy Spirit, and they spake the word of God with boldness. The women were in all of it, and only violence can eject.

In Chapter 5:1-10, we find a husband and wife jointly owning and disposing of their property, and both agreed to lie about it, and both fell dead, showing equal responsibility.

In Chapter 6:1-6, because the widows were disciples together, and asked them to choose seven men whom they might ordain to the deaconship. The proposition pleased the whole multitude, and they chose the seven by uplifted hand. It is not possible to get the women out. The Lord joined them together.

In Chapter 8:1-4, the persecution against the church scattered all abroad except the apostles, and they that were scattered abroad went everywhere preaching the word, and the hand of the Lord was with them, and a great number believed and turned to the Lord. The women were in it all.

Saul made havoc of the church, and dragged both men and women to prison. In 9:2 we find Saul going to Damascus to bind all, both men and women. All guilty alike, and all suffer alike

CHAPTER VI

SPEAKING BEFORE MEN CONTINUED

I repeat my apology. As these religious restrictions have been the cause of civil restrictions in Christian lands, and as I am trying to address all the people, saints and sinners, this elaboration seems proper and necessary. So follow on, and let us get the way so clear that those who run may read. Too much is involved to leave this part out. Besides, many Christian people have been mistaught.

In Acts 16:14, we find Lydia, the head of her house, and of her business, with male clerks, called "Brethren" in verse 40. Here is business relationship in which the woman was the head. It has been so ever since, and shows that every woman is not swallowed up in the headship of every man, as has been so earnestly asserted. No woman has to obey any man till she marries one, and then only him, in purely family matters, and that not the obedience of a slave to an autocrat; far from it.

In 17:4, we find chief women not a few, consorting with Paul and Silas, with the devout Greeks—a great multitude. What male headship were they in? In verse 11, we find unconverted women, like the Greeks, examining daily for themselves, the Scriptures, to see if these things were so. They did not have to swallow what they heard, even from the inspired apostles; nor does God want any one to do thus. He wants no one to go beyond convictions. The one word that includes all means of grace is, TEACH. This applies to every step, from conviction of sin to final glorification. In verse 34, certain men clave

unto Paul, and also a woman named Demaris, and others with them. Did they consult any man or men as to what they would or should do?

In 21:8-9, we find Paul abiding with Philip and his four daughters, WHO DID PROPHECY. This is defined in I Corinthians 14, as superior to the gift of tongues, because it was for public utterance, that the hearers might be edified. Superior, as five to ten thousand, which is two thousand times better than tongues. What an honor put upon unmarried daughters! Did they prophesy as their father moved them, or as the Holy Spirit moved them? Does the Holy Spirit depend on fathers and husbands, or men, to get the use of their women to speak for God? AWFUL! Women prophesied publicly in Acts 2, and in I Corinthians 11, and a great writer explained it this way: He said that Paul saw this disorder, and regulated it, intending when he got to Chapter 14. to forbid it. But Paul wrote AS he was moved by the Holy Spirit, and he did not know there would be a Chapter 14. Is it right to regulate a wrong, and let it run? The time to quit wrong and do right is NOW. Should murder, and theft, etc., be regulated, and go unpunished for a time? That is license. Ought crime to be licensed? The legs of the lame are not equal. "A double eye fills the body with darkness." But error must cut her capers. The greatest intellects in the world try to fill the papers with all sorts of capers.

Let us now jump to Romans 16:1-4. Here is a sister, Phebe, a deaconess of the church at Cenchrea, sent by the church to Rome on business, and Paul wrote a letter and commended her and her business, and asked the church to help her. Was that staying at home? Tacitus and other writers mention the deaconesses,

and the greatest writer against women's rights, and pastor of one of the greatest churches, and president of a theological seminary, and the greatest commentator on the whole Bible, says in his notes that he had deaconesses in his church; and that I Timothy 3:11 should be read female deacons, instead of deacon's wives. So of scholars generally The women are acting thus, and seem to take to it by a divine instinct. How the churches are suffering for the want of female deacons! But some seem to believe in putting on all restrictions, and taking off none.

Now back to Romans 16:3-4. We find Priscilla and Aquilla great helpers, and for Paul's life, laid down their necks; so that not only Paul, but all the churches of the Gentiles gave thanks for them. In this readiness to lay down one's life, the woman is named first, which means more in Greek than in our language. In other verses other women are named, who "labored much in the Lord."

In Phil. 4:2-3, Paul beseeches two strong-minded women to be of one mind. He called them his sun-athletes, which requires great labor, and a great variety of it. But if we cut off her head and bind her hands, and fetter her feet, and padlock her mouth, and bar her judgment, how is it possible for her to become an athlete? I was once challenged with this question: "Are you in favor of girls and women taking the clerkships and other offices from the men?" My answer was: "How can women support their husbands and children, as is so common now, if you don't allow them some straw with which to make bricks?" I believe that if women were allowed their full liberties, there would be two female

athletes to one male.

In I Corinthians 7 are found some interesting and informing statements, showing perfect equality between husband and wife. Verse 2, "Let every man have his own wife, and every woman her own husband." Then they own each other. Verse 3. "Let the husband render unto the wife due benevolence, and LIKEWISE also the wife unto the husband." EQUALITY. Verse 4, "The wife hath not authority over her own body, but the husband; LIKEWISE the husband hath not authority over his own body, but the wife." EQUALITY. If they cannot live together agreeably, let there be separation by mutual consent for a season, and by prayer and fasting let them come together again. Verse 10, "Let not the wife depart (finally) from her husband, nor let the husband put away his wife." EQUALITY. The same with having a disbelieving husband, and the husband a disbelieving wife. They are sanctified in each other. And one is as responsible as the other for the salvation of the companion. The same equality is seen in verses 33 and 34, where the husband and wife care alike for each other. The greatest microscope cannot detect any difference.

In this connection, look at Mark 10:11-12. Adultery is on the same ground, showing equal responsibility and privilege. The wife has the same right to put her husband away as he has to put her away. This kills "headship" with a thousand deaths, and it needs ten thousand. I Peter 3:1-7 is urged as one of these severe restrictions. It begins with: "Likewise," which must have an antecedent, which we find in the previous verse, in the terms "Shepherd and Bishop of souls," both of which require some sort

of subjection to some sort of rule, but not subjugation to authority. A bishop is an overseer (episcopos) to see over, not like the white man over the blacks, with a whip in hand, but like the crow perched on a high limb, to watch while the flock feeds on the ground. His word of warning is promptly obeyed; but it was not the word of authority, nor the obedience of slaves. There is rule and obedience of the right kind. A crow overseer or crow bishop, is heaven high above some kinds among men. Verse 1 says, the unbelieving husband may be won without the word, by the good conduct of the wife, because he sees in her a power he does not possess, and it makes him fear that all is not right with him. What a powerful influence, without the word! This shows she is more than a heathen dog. Sarah obeyed Abraham and called him lord, but not the modern kind. She had two quarrels with Abraham, and God took the side of Sarah, and told Abraham to submit to Sarah. So, every time the Lord takes sides with the wife if she is right and he wrong, which is often the case. Sarah had property rights, and she told Abraham to "cast out that bondwoman and her son, for the son of the bond woman should not be heir with my son Isaac." So they, our exemplars, obeyed and submitted to each other; and Paul says let all be subject one to another. Let all be subject to all, but let none be subjugated by any. Verse 7 begins with another LIKEWISE: "Likewise ye husbands dwell with them according to knowledge, giving honor to the wife, as unto the weaker vessel, and as being heirs together of the grace of life; and that your prayers be not hindered," and "for all to be of one mind.

Ephesians 5:22 33 puts the relation of husband

and wife in its heavenly colors—heaven high above the ways of heathen and their imitators. Authority and obedience are like that of Christ and His church. The husband in the marriage represents Christ, and the wife represents the church. Christ so loved the church that He gave his life for it, and the church is to so love Him that she will obey all His commandments. That is the spirit of family rule and obedience.

I Timothy 2:1-15 is warped by this waspish austerity and severity. Verse 1 says prayers must be made by all and for all. Verse 8 gives directions to the men who are in danger of being provoked by those in authority, “lifting up holy hands without wrath and disputations.” Then the women, in like manner about public prayer. The connecting term occurs seventeen times, and always connects likes, and never unlikes. Prayer and fashion are unlikes. He gives in Titus the right behavior of aged men; likewise the right behavior of young men; likewise the right behavior of young women—every time it is right behavior.

In Hebrews 6:2-5, he connects unlikes, but with another particle—also—four unlikes. “Likewise” cannot connect prayer and dress, or function and fashion. The subject is prayer for all, by all; hence the directions about public prayer by men, and then by women. So say the great exegetes. The last five verses refer to husbands and wives, and not to men and women, as it reads. Women do not bear children. Only wives and harlots bear children. An unmarried woman loses her womanly character when she bears a child. She is a harlot, and should be so called, and the unmarried father is a whoremonger, and should be so reckoned and called. You cannot put enough

whitewash on fornication to hide the dead bones of the men and women who fail in steadfastness and fall into the bottomless pit. God does not use whitewash on any sin.

The wife teaching her husband so as to usurp authority over him is unspeakable ugliness. The word for usurp signifies priority and self-will, and not even bishops must be self-willed, which means all of self and none of thee. Eve was deceived, but Adam sinned wilfully, and brought infinite curses on all, and on all creation, from which there is no redemption but by the death of the Creator and Lawgiver. Adam was a million times the greater transgressor.

With these brief notices of Bible rights and restrictions of men and women, and husbands and wives, parents and children, in family and church affairs, we should see more clearly these relations in business and civil life.

CHAPTER VII

THE OPPOSITE VIEW

A great editor, the leader of this opposition, wrote the severest protest against woman suffrage that has appeared, and I want the women to get the full benefit of what he wrote, so here it is in full. He bases his protests on I Corinthians 11:3, 5, 7, 10, quoted from his favorite translation. Here is the heading: "WOMEN VOTERS DISHONOR THEIR HUSBANDS." Then his division and comment as follows:

In the above Scriptures Paul plainly says three things:

1st. Man is the head of the woman.

2nd. The woman is commanded to wear a veil on her head in religious assemblies, as a sign of her subjection.

Third. Not to wear a veil on her head is a denial of the supremacy of her husband or her father, and the woman who goes to a religious assembly without a veil or hat or bonnet on her head, dishonors her husband or her father by denying his headship.

With the application of the truth of man's headship made by Paul in the above passage we are not specially concerned in this article, except to deal honestly with the Word of God and show how He applies it.

In this article we want to call the attention of the dear sisters to the Bible teaching as to the headship of man and what is involved in it.

When God's Word says that man is the head of the woman, what does it mean? Two illustrations will bring out the Scriptural teaching on that

point. Adam was the head of the human race in the Garden of Eden. When he fell, every descendant of his fell, for he acted for us all. That is what is meant by the **headship** of Adam. Paul in Romans 5:12-21, brings out clearly the Scripture teaching as to all Adam's posterity sinning in him as their federal head and being guilty and condemned because of the sin of their head, Adam. He gives us the one unanswerable proof of this fact, that infants and others die, who have not sinned according to the likeness of Adam's transgression. Then he shows the **headship** of Christ as the Second Adam, in these words: "As by the disobedience of one (Adam) the many were constituted sinners; so by the obedience of the One (Christ) shall the many be constituted righteous." When Christ was on earth He was here as the head or representative of all the elect. His life, His testing, His obedience, His death, His resurrection were all ours; because **He stood** in our stead. What was done to Him was done to us. We died in Him. We live in Him. He is our Life and Head and Lord. Numerous other examples might be given in the Bible. The curse on Ham's posterity for their **father's** sin; the death of all the families of Korah and Dathan and Abiram because of their **father's** sin; the death of 70,000 of David's people because he, as their king and head, sinned—these and many other like instances in God's Word show how full of the idea of the **headship** of the husband and father for the wife and children, the Bible is, and the dire consequences of that headship.

The application is easy. If the husband is the head of the woman, then he is her representative and acts in her stead in **acts of public worship** and other public affairs. This is why Paul, by the

Holy Spirit, limits her sphere of work to the home, and says that aged women should teach younger women to be "workers at home, to guide the house," to be "in subjection to their own husbands"; and Peter, if possible, puts it stronger still when he says that recognizing the headship of their husbands is a mark of "holy women, who trusted in God." Suffragettes have cut out of the "Woman's Bible" all reference to man's supremacy and woman's subjection; because they know obedience to the plain teachings of God's Word will keep all Christian women from voting. The woman who votes confesses three things:

1. She is not willing to obey God and trust her husband or father to represent her in politics.

2. That she has no head; for in denying the headship of man, she also denies the headship and authority of Christ.

3. She is a dishonor to her husband; for God's Word plainly declares that every woman dishonors her husband, or head, who denies her subjection to her husband.

When I had read the above two or three times, the following incident came into my mind: A highly cultured woman wanted to see Mount Blanc from the top of another mountain. In the ascent of the intervening mountain, there were three resting places. At the first, while sitting, she looked back at the beautiful lake and out on the plain, and she exclaimed, "Beautiful!" From the second rest, looking out on the valley, she exclaimed, "Wonderful!" From the third, looking back again at the lake and down on the deep valley, she exclaimed: "Awful!" Beautiful, wonderful, awful; what will she say when she sees the great mountain? Taking her to a favorable

viewpoint, whence she could see the monster from base to summit, she gazed, and gazed until her emotions were overcome; then her bosom began to swell, and with uplifted hands she exclaimed "O-O-O-!" Too much for words. O! and SO! are to express the inexpressible. "God SO loved the world"; "SO great salvation"; "SO great an earthquake," are efforts to express the inexpressible. So when I read and meditated on the sincerity of this editor, I said "Beautiful!" When I thought on the boldness of the statements, I said "Wonderful!" When I read his application, I said "Awful!" And when I read his conclusions, I exclaimed, "O-O-O!" All sorts of protests came into my mind, and I wrote on the margin: "The most faulty, unreasonable, unscriptural, inexcusable, culpable and condemnable doctrine that ever came out of a clear head and an honest heart. He had fought so long and so viciously that he, like many others, was obsessed by his error. This very often results in intolerance, and ends in persecutions even unto death. That is the way persecutions come.

Now bear with a few of my objections. I heartily agree with much in the editorial. The headship of Adam to the race, and of Christ to the elect, I heartily endorse. But I need the voice of the seven thunders and the voice of many waters and of the archangel that can wake the dead, to express my objections to the headship relations of father to daughter, husband to wife, and especially of men to women. Husbands are the heads of the wives, and the parents are alike the heads of the children; and all firms should have a head; but headship never, for that would swallow all the rest and destroy the firm. This relation of headship of father to daughter would

destroy the responsibility of the daughter. The father must give for her, pray for her, live for her, do for her, vote for her, die for her; and she be imputed to her, but her virtues cannot go to him. This is the way the headships of Adam and Christ operate. Did Joan of Arc stand in her father, or was her greatness all her own? And she was the greatest general of modern times—Grant, Lee and Foch not excepted. As God showed what He could do with a married woman in Debora, so He showed what he could do with a maid in Joan of Arc. He will vindicate women now and then, to rebuke a gainsaying world.

Abigail did not stand in her husband, Nabal, that "son of Belial," but David honored her for what she was, despite her beastly husband. Read I Samuel 25, and you will see that Abigail ordered her male servants to go before, and she called her husband son of Belial, and often called David "lord" before he was king. Nabal was not headship to his wife. She did not stand in him. Debora judged Israel forty years, and her husband no doubt as well, but I am sure the good woman allowed her husband to rule in the family. Both are beautiful. The stars in their courses fought for her, so the elements, and the river Kishon, and Meroz was cursed for failing. No husband-headship here, nor anywhere else under heaven. These "were examples for our instruction," and some need them. God gave both kings and queens to rule men.

CHAPTER VIII

HEADSHIP CONTINUED

Queen Elizabeth was called the Saintly Queen, and another was Bloody Mary. So it has been with kings and queens, and male and female popes, called good and bad; but who will deny that masculine badness exceeds the feminine? There have always been bad men and women, but men insist on stoning the woman, and letting the men go free. The men made the double standard of morals; but God has one standard for both. This editor deceives himself; not a hypocrite, far from it, but he is inconsistent. Ought a wife to join the church of her husband, and accept his doctrine, right or wrong? No one would say NO louder than this editor. Ought she to adopt his standard of morals, right or wrong? Must the daughter accept the father's religion, doctrine, morals and politics? The doctrine of headship would require it, as he asserts. What a damaging and condemnable doctrine! This editor is against it with all his might, if it does contradict his position on headship. If there is a difference between right and wrong in religion, morals and doctrine, so also of politics. God is a philanthropist (Titus 3:4, John 3:16), and this includes mankind, and mankind must be governed by "the powers that be," which requires politics, and women, to be God-like, must take interest in the same. If there is any difference in HOW they should be ruled, then morals and religion and righteousness are involved in politics. Woe to the day when politics are not influenced by women. I wish they had more. Ought a wife like Abigail to be merged into her husband, that "son

of Belial"? Then every other woman who marries a beast. Must his un, or disbelief swallow up her faith, and his damnation her salvation? Headship would require this. Now extend it, as he does, to "all men." If one unmarried man is the headship of any unmarried woman, then he is the headship of all, and all the headships of each. "O-O-O-!" This needs a thousand exclamation points. Let such a maelstrom be Anathema, Maranatha.

Every one must give account of himself, or herself, to God, of all deeds done in the body, whether good or bad. This wholesale destruction of responsibility and privilege and opportunity of gaining eternal rewards is earthly, sensual, devilish; and the wholesale imputation of wickedness, if possible, is worse.

Let me deny again, with double dynamic emphasis, that while the husband is the head of the wife, yet no man is the head of any woman in the the unmarried state. Married and unmarried women must not be used interchangeably, as this editor and the translations do. This has led to a world of confusion. I repeat, headship is not in the Bible—English, Greek or Hebrew—yet I accept it in the cases of Adam and Christ. But "head" is used in several senses—for intelligence, leadership and authority. It belongs to the husband in the latter two, and the last limited to purely family affairs. She may be the more intelligent, and thus the better leader, and in many respects have the right to rule, but never in family affairs. As all my readers may not be Bible readers, I give here the triple curses on the serpent, the wife, and the husband. Here the woman and man are used interchangeably with wife and husband, which is wrong. Genesis

3:15-19:

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16. Unto the woman (wife) he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

The curse on the wife was suffering in child-bearing, and "thy desire shall be to thy husband" means, as all agree, that she must look to him for support and protection, which has been the instinct of both husband and wife.

"He will rule over thee" means with love in family affairs. Dr. T. J. Conant, called the greatest scholar of his day, says in his note on this: "He shall rule over thee" does not express what should be, but what would be, by reason of his physical might." So might has been considered right in all ages. The authoritative rule is not supported by the Word of God. The sun rules the day, and the moon the night; the children the

parents, and the parents the children; the wife the husband, and the husband the wife; yea, all must be subject to each other. In I Corinthians 16: 15-16. Paul, referring to the house of Stephanus, exhorts all "to submit to such, and to every one that helpeth and laboreth." That is not slavish but loving submission. She drew Adam into transgression and he threw the whole creation into ruin. Now read the curses that fell on him, and on all.

Dr. B. H. Carroll says that the sin of Adam was immensely worse than that of Eve.

Now we come to Civil affairs.

In Civil Relations we find the New Woman, and the New Situation, that deserve and demand new considerations of all citizens. The Bible does not attempt to regulate Civil governments, yet relations to such are sufficiently taught. When Christ said: "Render unto Caesar the things that are Caesar's, and to God the things that are God's," He covered the whole ground of relationships. In Romans 13, the matter is more thoroughly presented. Verse 1, "Let every soul be subject to the higher authorities; for the authorities that be are ordained of God; for there is no authority but of God." Then follow the reasons for submission, and the duties to support; rendering tribute, custom, honor, fear, to whom each is due. "Every soul" includes the women, and as they are beneficiaries of the government, they should support it, both morally and financially.

CHAPTER IX

THE THEOCRACY

This is a combination of both the Religious and Civil, with God as governor or king. This was for the time then present, and it will be restored when Christ comes. Then He will take charge of the kingdoms of the world, and appoint His risen and translated saints to rule over them; some over one city, some over more. The twelve apostles will rule the twelve tribes of restored Israel, and Paul, perhaps, over the preserved sheep nations of the Gentiles. David will be king over the twelve tribes, and Christ, King of kings and Lord of lords, and thus the saints are to judge the world, after judging and casting out Satan and his angels.

But for this age, the church and state are to be kept separate, because the devil now rules, and his subjects are too numerous and wicked for coalition. The former Theocracy had to keep separate from the Gentile nations, and when they failed, they lost all. So now with the state churches; they are both worse for the alliance.

In Acts 7:38, the Theocracy is called "the church in the wilderness"; and Paul, in Ephesians 2:12, calls it "the commonwealth of Israel." So our nation is a commonwealth, and every court is an ecclesia, doing the worldly business for the Lord. In Romans 13, the judge is called "the minister of God" three times, "continually tending to the punishment of transgressors, that the saints may live in peace." In I Timothy 2, all are commanded to make prayer and supplication and intercessions, for kings, and for all in authority, that we may lead a quiet and peaceable life. When

Paul was brought before the authorities, he treated them with great courtesy, and more than once complimented them; and when he rebuked a high priest, he apologized, saying he did not know he was an officer. In Matthew 5, we are told to submit to civil officers, and if they sue, and take your coat, or compel to go a mile, we must be doubly subservient. Now, don't forget that women are included in all these things, the same as men. If you doubt their rights in court, we have in Luke 18, a widow, pleading her own case. A legal adversary was trying to defraud her of her property, and not being able to employ a lawyer, she pleaded her own case, and, woman-like, she was so persistent that she overcame the judge although he feared not God or regarded man. She was her own lawyer, and pleaded her case boldly in court. Did Christ reprove, approve or disapprove? When He put female prophets—even unmarried ones—and required all to go to them for judgment, who dare say they have no right to fill civil offices? And when He set up queens to rule whole nations, who will question their right to become president of the United States?

Now, this "church in the wilderness" is called ecclesia over a hundred times, and is translated congregation or assembly every time; and so it should be in the New Scriptures. In that commonwealth of Israel, as in the church of Christ, women were members in full standing, the same as men. They got in, and out, in the same way, and their privileges and their responsibilities were the same as members. When the moral creed of the Old was submitted to the whole congregation, they all responded: "All these things we will observe and do." Thus they were as re-

sponsible for the support of the moral creed of the old, as they are for the doctrinal creed of the church. All alike are responsible to God for their morals and religion, and even children that are to obey both parents alike, yet if they are required to lie, and steal, etc., they must disobey, as all saints must do when the civil authorities require them to do what God forbids. Any kind of head, or headship, that destroys responsibility is from beneath. No sort of relationship to men can destroy obligation to God.

God wants women to be patriots and philanthropists, and to be such intelligently they must study politics and urge by voice and vote the best interests of all. Commonwealth means common weal, and not woe. The principle of fighting taxation without representation cannot be divided. For three score and ten years women have been fighting this very battle, and they have won, and their victory is greater than that won by the thirteen colonies; and as we celebrate the one, we should also the other.

On the 2nd of November, 1920, my family (daughter-in-law and two granddaughters) invited me to take a ride. I did not know where; but they took me to the polls to vote; and we all in line went in and voted, I the dry ticket, but I do not know yet for whom they voted, nor did they know my views on Female Suffrage. This shows how I kept the question out of politics until the matter became a reality. As all alike are citizens of the civil and religious commonwealths, so all alike have the right to use all means for their protection and upbuilding.

CHAPTER X

THE HAND ORDINANCES

In these we can find some lessons of unspeakable importance. The first is called "The Right Hand of Fellowship." The other, The uplifted hand in voting. The word translated fellowship in Galatians 2:9, is oftener, and better, translated Partnership, and I wish we would adopt it. The meaning is: I put my strong right hand into your strong right hand to express not only my feeling of fellowship but my part in this partnership; and that means that we will do our part. It includes both feeling and action. Now, since men and women are alike on this pledge, how can you deprive her of the means necessary to the discharge of her obligations? Would you double her task, and take away the straw? How can she take her equal part unless you give her equal privileges and opportunities?

So with the Uplifted Hand, which seems to have taken the place of the private ballot. They are both hand acts, and more is involved in them than in any other physical act ever performed by man. Who will deny that women voted in the churches of Christ? We will now look at some of the great things resulting from this little hand act. All the authority Christ left in this world for the government of His kingdom and church was exercised by voting.

In Matthew 16:13-9, Christ asked some questions, and Peter, representing the twelve, spoke for them; and Christ addressed them through Peter, as He addressed the seven churches of Asia through their representatives—the pastors. The keys of the kingdom of the heavens were not

given to Peter as an individual, but to the twelve which he first put into the church. The keys were given to the church. Matthew 18:18 settles this conclusively: "Tell it to the church, and if he neglects to hear the church, let him be made a heathen and publican." That means exclude him, as all are agreed; and that was done by the vote of the church. Now think of it: Whatsoever ye shall (under this rule) bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. SUCH A POWER! No king, pope, potentate or other pretender has so much power and authority. The church at Corinth put out the sinner in her membership, and restored him on repentance, and both acts were performed by the uplifted hand, and both were ratified in heaven. WONDERFUL! And the women acted with the men. Keep this in mind all along.

In John 21:23, Christ, in giving His commission to His church, gave also these credentials: Whosoever sins ye remit and retain shall be ratified in heaven. This was not spoken to pope or priest, for there were none for hundreds of years after. Any member, male or female, can forgive any trespass against themselves, as elsewhere abundantly taught, and it will be ratified in heaven. And a church, as Corinth did, can forgive a trespass against the church and it will be ratified in heaven. But who but God can forgive sins against him? If so, why ask God to forgive for Christ's sake, instead of doing it ourselves—for the sake of a little cash, measured by the sin, and the financial size of the sinner? Such forgiveness is the fanatical foolishness of folly. No greater curse ever struck this earth than the sale of indulgences.

Think of Mathias, 2,000 years in Paradise, and the next 1,000 he will sit on a throne, judging a tribe of Israel! Who gave him all this honor? The church. How? By a vote with one hand. The Greek word is, hand tention. Then lift it high. About eighty men and forty women give him the apostleship, and it is ratified in heaven. In Acts 6, seven were chosen by the uplifted hand to be ordained deacons of the great church at Jerusalem, and that was ratified in heaven. This is the only way to make a deacon for a church of Christ. In Chapter 10, Peter is called to account for receiving and baptizing Gentiles. He explained like a servant, and not as a pope.

In 13:1-4, the church set apart and ordained Paul and Barnabas to the foreign mission work. In 14:23, we find elders were ordained in every church. Adam Clark says this was by the vote of the churches with the uplifted hand, as the Greek word for "ordain" means. In Chapter 15, the whole church decided the disputed question of the law and circumcision being necessary to salvation. So the churches by this "decree" were established in the faith and increased in number daily. All these things were ratified in heaven, and were done by the uplifted hands of men and women. Nothing too great for the church was too great for the women.

In Romans 16:17, the church was to decide about contrary doctrines and offenses, and to separate from such. The women had as much judgment of such things as men, and the decisions were made by the uplifted hand, and were ratified in heaven. In verse 20, we see Satan is to be bruised under their feet shortly. A glorious time that will be, when the women get Satan under their feet, for men have had women under their

feet for about 5,000 years.

In I Corinthians 6:1-4, we see the saints, male and female, are to judge the world, and angels. It does not require a magnifying glass to see women in these things. A man blind in one eye and purblind in the other ought to see it. If God chose them as judges and queens to rule in this world, why not in the next? There will be neither male nor female after death and the resurrection, but they will be as the angels. See Luke 20:27-38. Multiplication will not be made by sexes after this life. I have heard the boasting assertion that there are no female angels; but there are no male angels. Some boast that Jesus Christ is the son of man, but He was so in name only. In fact, He was the son of Mary—"made of a woman," Galatians 4:4. His brain, hair, bones, nerves, etc., were formed in her and were a part of her. He had a real mother, but no real human father. What an honor put upon the woman! "Our spiritual bodies are to be like his glorious body" applies to women as well as to men.

Ruth and Esther are the names of two books in the Bible, and John addressed one of his epistles to The Elect Lady. No men have a cleaner character and record. The church is "the woman in the wilderness," while the pope is "the man of sin." A man betrayed him with kisses, and sold Him for a little money. Men put Him, the apostles and one hundred millions of martyrs to death, in ways unmentionable. This as a little offset to the frequent mention of a few bad women. Better beware of men!

Now, back to the hand ordinance, where women have equality. In II Corinthians 8:18-19, a missionary agent was chosen of the churches to travel with Paul. Here the word "chosen" is

the uplifted hand. Instead of Paul choosing his traveling companion, the Holy Spirit put it on the churches, where the women could show their hand. Paul was not afraid the women would usurp authority over him, for they had the same authority over Paul that they had in making Mathias an apostle, and deposing and exposing those in Revelation 2:2. So women helped to make, and unmake, both ministers and apostles, and so of all members of the church. They help to receive, discipline and exclude all members.

Why this persistent effort to underrate women and to magnify and multiply the Scriptures that seem to be against her, and to minify and nullify the many that are certainly in her favor? Is it like other errors, so popular that a good opportunity is offered to get a following and to be a leader? She is in the church, congregation, commonwealth, and the thousands of pronouns, appellations, numbers, mood and tense signs, adjectives, etc. God put her in these places in full fellowship and partnership, with all privileges and prerogatives of the others. Why this disposition to get her out of everything but the garden, kitchen, washtub and the nursery? Husband means farmer, but the heathen make the women farm, while the men take their ease and do as they please. The only answer is MIGHT. He has fought that fight, with great delight, both day and night, and wants all in sight, if it does spite. But things are bright, for black and white, (yet not all quite). A few things trite, are yet a blight, that need not fright.

“They talk about a woman’s sphere,
As though it had a limit;

There is not a place on earth or heaven,
There is not a task to mankind given,
There is not a blessing or a woe,
There is not a whisper, yes or no,
There is not a life, or death, or birth,
That has a feather's weight of worth,
Without a woman in it.'

CHAPTER XI

THE VEIL

What this great editor said about The Veil is in the Scriptures, but that does not make it scriptural. There are many lies recorded in the Scriptures; also the sayings of the devil and of wicked men, but they are not scriptural. We are in the world, but not of the world. So, finding "Veil" in the Bible does not make it scriptural.

I have before me "The Story of the Bible," 31st Thousand. It is in the style of the Twentieth Century Translation, and many others that aim to give the meaning in modern phraseology. On page 468, I read in the Book of Esther: "And on the seventh day of the king's feast, after he had drunk wine, and was merry, he sent to bring Vashti before him, with the crown upon her head, that the princes and people might see her beauty." Now, in Persia, the women lived in separate parts of the house, by themselves, and never came out before men, unless they wore veils. And when King Ahasuerus sent for Vashti, the queen, to come before all the princes and people that they might see her face unveiled, she refused to obey the king's command. Therefore, the king was angry, and said to the wise men: What shall we do to the Queen Vashti, and how shall she be punished because she has not obeyed the commandment of the king? One of the wise men answered, Vashti has done wrong, not only to the king, but to all the princes and people of the kingdom. For all the women of Persia will no more obey their husbands. Therefore, let the king make a decree, and let it be written among the laws of the Medes and Persians, which cannot

be changed, that Vashti shall come no more before the king, and let the king get another woman who is better than she. Then when this decree shall be known throughout the kingdom, all the wives, both rich and poor, will obey their husbands. And these words pleased the king and his princes, and the king did as the wise men told him.' Such a Persian custom may be pleasing to this editor, but I am sure it was not pleasing to God, for He disapproves that kind of ruling, and I am sure He was on the side of Vashti, and also on the side of Esther, who ruled her husband, the king, and made him obey her, even to the breaking of his seal, and also of his decree. What a victory Esther won over her husband and king! God is on the side of the right, always. This was a state, and not a family affair.

God wants the right to rule, and the wrong to be overruled by both men and women. Truth is more important than sex. Sex is for propagation, and not for subjugation.

The heathen required their wives to wear veils that would cover their faces, so as to keep the eyes of lustful men from seeing their beauty. They were not allowed to associate with men, or to speak to them; and when the husband was absent, the wife must shut herself in till he returned. She was not allowed to sit at the window or to decorate with paint or raiment. But this was Persian, and they had exceptions. The great Temple Bible Dictionary gives the picture of the veil covering the face, except the eyes. I quote: "Moslems in the cities regularly veiled the face, but it is wrong to say that no respectable women in the eastern city or village go out without a veil. The wife and daughter of Chief Zobas, in Palestine, wore no veils, and whose respectability

is not impugned. The village and Bedawy women are seldom veiled. The like is true of Jewish and Christian women in the towns, and certainly a missionary lady veiled would be a *rara avis* in Palestine.' This ought to be informing to this editor and his readers. A little hat, a little larger than a bird's nest, with a feather in it is no substitute for a veil that hides the face. Not a woman in his church wears a veil to hide her face, and all of them speak to men, and are not silent in the church. The position on these things is impracticable and should not be preached.

Among the heathen, unveiled faces and short hair were the signs of harlots, and I am told that painted cheeks and a red bow are harlot signs now; and if so, our streets are full of them. By all means, let decent women avoid all harlot signs. But long hair is given for a covering, in place of the veil. I Corinthians 11:15 so reads. It is yet a shame for a woman to wear short hair, and for a man to wear long hair. Nature teaches this. A wife does not wear a hat as a sign of subjection to her husband, nor do women wear hats to express subjection to all men; but only for fashion. Brides wear veils for ornamentation, and not subjugation. Rebecca (Genesis 24:65, Song 5:7) may have veiled herself in the right spirit. The word veil is not found elsewhere in this sense, nor is it found in I Corinthians 11, the chapter quoted from. Moses put a veil on his face, and the Lord's flesh is called a veil, and a veil was on Israel's heart, and veils separated the courts of the tabernacle, etc. To call a little hat or bonnet a veil is of no avail.

These restrictions and headcoverings are not referred to in any of the letters to the churches except Corinth. They are mentioned in a letter

to Timothy because he was so identified with this church. In the second letter, Paul and Timothy write a joint letter—"Paul and Timothy to the church of God at Corinth." See also I Corinthians 16:10 and II Corinthians 1:19. So Timothy must look after these restrictions and customs mentioned only to this church. These new female converts had not been taught "The Law" on the relation of men and women, and husbands and wives, and they violated the law even in the church. If these women and wives had sustained the relation of headship to men and husbands, Paul would have rebuked the men and husbands as the responsible parties. Indeed, there could be no responsibility on the women. Of themselves, as irresponsible Zeroes, they could do nothing. Headship decapitates girls, wives and women, and I don't see the need of veiling decapitated heads to express subjection. Did men or God decapitate them? The one who claims to be the headship of his wife and daughters, and all women besides, must have a head too big for any hat—too big to be covered. What a head! Is the world big enough to contain it? But there was something like it in the apostles. In Matthew 15:23, when the broken-hearted woman was pressing, and praying: "Lord help me," the cold-hearted, big-headed apostles said "Send her away, for she crieth after us." The same in Luke 1:15, where the mothers brought their children for a blessing, "the disciples rebuked them"; and Christ rebuked the disciples. In Luke 24:11, when the women told the sleepy-headed apostles of the risen Lord, they disbelieved, and called their message "Idle words."

Such acts of the apostles are in the Scriptures; also some of Noah, Lot, Abraham, Jacob, Solo-

mon, David, Hezekiah, and Paul in Acts 21:26, and Peter and Barnabas in Galatians 2:11-14—all found in the Scriptures, but neither God nor men approves of them. These are not examples for us, but **warnings**.

So the mention of these heathen veils may fall under the same class of custom, not to be imitated. The heathen jailer asked "What must I do to be saved?" often quoted as a scriptural question; whereas the jailer had never heard a gospel sermon, and could not ask it scripturally. All heathen think salvation is by their doing.

I often quote the question, and preach on it, but I correct it. He should have asked: "Can I be saved?" or "Who can save me?" But, like all heathen, he thought salvation was by doing.

THE MAJORITY FALLACY

One more Hit, or Love Lick at this Headship and Veil. Another error as widespread as woman's subjugation, instead of subjection, is found in what is called by most all:

THE MAJORITY RULE

Majorities do not rule in democratic bodies. It is a contradiction of terms and of principles. Should a church have 500 members, and 499 should constitute the majority, and one woman the minority, they could not destroy her liberty, individuality, or responsibility. They could not force a change of view. The whole world cannot destroy the responsibility of one woman, no more than they could change wrong to right. Majorities, however large, may be wrong, and the minority may be right, and God is always on the side of the right. The power, or rule, is not in the majority. It is a misunderstanding and a misuse of terms. Like the restrictions on women, it is wrongly located. Let me illustrate: It is often stated that God spoke by prophets or apostles; but not so. God never speaks by man, for then He would be bound by what the man chose to speak. Even Christ said the words he spoke were not his, but the Father's. God spoke THROUGH these, and not by them. To illustrate:

There were five heirs to a large tract of land. The heirs sent me to counsel with friends as to the best way to sell it, in whole, or in parts. Their recommendation was to divide the land into five parts, equal in value rather than in acres. They accepted that, and I being a surveyor, they sent

me back to make the divisions. In the first trip they spoke through me, and gave me no authority to decide anything. In the next trip they gave me a power of attorney, so I could make sales and sign their names. Thus they spoke by me.

So God never gave a man authority to speak for Him only as He moved him. It is God who rules THROUGH the majority, when ballots are cast. Let the ballot be committed to God, and each one pray for Divine guidance in casting his ballot, and a majority will vote God's way. Thus the minority, however small, submits to God, who spoke through the ballot. So it is not the majority that rules. Where there is no ballot to get an expression of God's will, He is often on the minority side, if only one. He was on Noah's side, a minority of one; so of Moses when he came down from the mount.

God was on the side of Christ and Paul when "all forsook them." The multitude is the majority, and those that run with the multitude are evil. Better be right and stand alone than to stand with a wrong majority. I am trying to emphasize RESPONSIBILITY. All the men in the world cannot destroy the responsibility of one woman. If she is alone with God, she is in the majority.

While Christ was on the earth he had all power, but he was acting the servant. After the resurrection, he had all authority added to his power; since, he speaks through the Holy Spirit, and the Holy Spirit through the church. Democracy and congregationalism must put women on equality with men; if not, "they are false witnesses of God." The same with Commonwealth, which includes all citizens alike. Those in office were put there by the people, not to rule but to serve. Even the president boasts that he is the

servant of the people. So Christ, in Mark 10:35-45, denounced authority, and emphasized service. "YE ARE ALL BRETHREN" is the best definition of democracy ever given. And that includes the women, and no one will deny it. So in church and state let men and women join the strong right hand of fellowship, partnership, membership and citizenship, with no headship except that of Adam and Christ. Only in the family, the oldest of all organizations, let wives be in subjection to their own husbands in all family differences of government, but agree to nothing that is wrong in morals, principles or religion. This head of the family should lead in love, and not lord it over her. Both in church and state, wives are as accountable as unmarried women, and both as much as the men. Every one must give account of himself, or herself. Women are half the force in numbers, and more than half in moral and spiritual power. She has been so obscured in several terms that I propose to read her in, in one of many Scriptures: Ephesians 6:10-11, "Finally, my sisters, become strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For ye wrestle not against flesh and blood, but against principalities, and powers; against the rulers of darkness, etc. Wherefore, take the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand; having your loins girt about with truth, and a breastplate of righteousness, and your feet shod with a preparation of the gospel of peace; and over all, the shield of faith, whereby we shall be able to quench the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is

the word of God; praying always, with all prayer and supplication in the Spirit, with perseverance and supplication for all saints,' etc. This is athletical language, with athletical armor and athletical means for the development of athletical women, like the **sun-athletes** in Phil. 4:3. No one is reckless enough to say the above was not addressed to women as well as to men. Then why disarm her and deprive her of all means for development, and reduce her to the zero standing of headship in men? Think of this: "A woman's rights man" or "Woman's Rights Woman" are as odious to some as the same expressions were a while back in regard to the negroes. AWFUL! To plead for the rights of any body or thing is honorable, and not odious. See how one can be obsessed by an error. Who can explain it? Yet this writer was one of the worst on that, the wrong side. But by the grace of God he came to himself, crucified those fanatical feelings, and his conversion has been joyous and not grievous. He commends the same to all.

It may be the kaiser sincerely believed that God chose him to rule the world, and hence the world must be subdued at any cost. The mistake resulted in millions of lives and trillions of sorrows, and a hell of suffering for nearly the whole world; and instead of subduing it to himself, he segregated it from himself, with an impassable gulf between. Such self-conceit was the result of long, vigorous growth, and that from infancy. It was fostered and nurtured at every turn in life by the adulations and adorations of deceived people, prostrating themselves at every appearance. The people sincerely believed his pretensions. He assumed the firm name of "GOTT & ME," when it ought to have been "Me & the Devil." His in-

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As I said before, I say again, the right relations of women to men, the family and state need a right understanding; for nothing is so misunderstood along the line of practical questions. Like the other two world-wide absurdities, it has been the result of long growth, fostered, as in the other cases, by millions of thoughtless backers. The NEW-FREE WOMAN and the New Situation, like that in the sixties, have passed the argumentative and fighting stages, and the best, and only thing to do is to recognize it and become reconciled to it, and make the best of it we can.

That is the Duty of Men. So here is my hand of fellowship, and partnership, and membership, and citizenship; but not pastorship and headship. "Helpmeet" is a mutual term. We need each other. So come on, come in, and GO TO IT, and forgive us men for keeping you in subjugation for five thousand years; for we were deceived like

the other arch-deceivers, by construing our might into right, for that would give the stronger beasts the right to rule us; so would the exaggerated claim of Priority give all the beasts, birds and insects superiority over man. Our claims are wild when excited by egoism.

Postscript.—The curses fell on those THEN in existence. There were no Boy and Girl, hence not on them. There were no Male and Female, for they had married. There were no Father and Mother, hence not on them. There were no Men and Women, as the only two were Husband and Wife. There were no widow and Widower, hence not on them. Only on the husband and wife is possible. When Family government was instituted, in which the husband was made president, and the wife vice president, to take his place in absence or at death. Thus infallibly LOCATED, the Restrictions are infallibly certain. The wife must submit (not agree) in family affairs, and this rule must not be violated under a democratic government. The difference must be settled in the family "at home."

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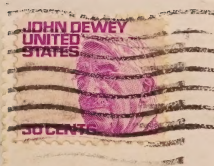
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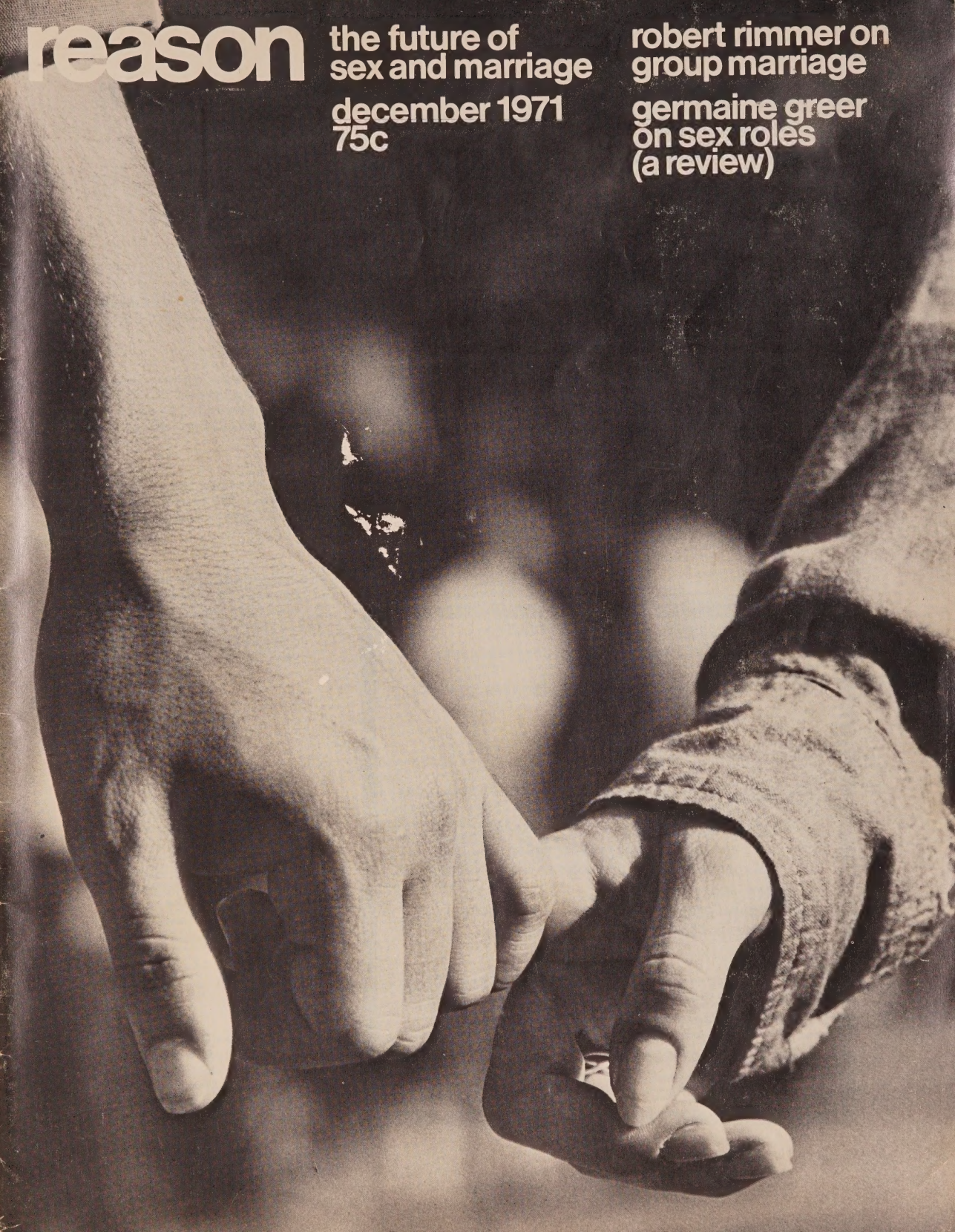
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• Announcement

With this issue Robert Poole assumes the position of Editor, with Tibor Machan becoming Associate Editor. This change is in keeping with *REASON's* policy of periodically rotating the editorship among its associate editors. No change of policy is thereby implied.

Academic Associates announces that all orders for Nathaniel Branden's book, *THE DISOWNED SELF*, received in connection with *REASON's* special publication order will be filled by the end of December.

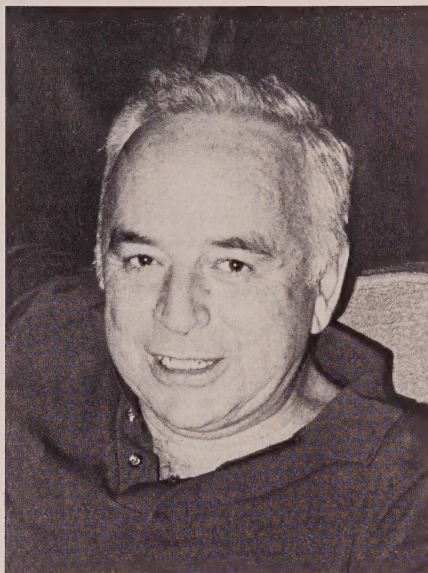
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the future of marriage:



an interview with robert rimmer

In these days of literary cynicism, it is rare to find an author who is an explicit romanticist; it is even rarer to find one whose books strike such a responsive chord that he is literally deluged with letters. Robert H. Rimmer is such an author. His novels dealing with sexual relationships have been underground and "overground" best-sellers ever since THE HARRAD EXPERIMENT was published in 1967. And his two most recent books, collections of letters from readers accompanied by discussions of his philosophy, have also proved popular sellers.

What is it that Rimmer has to say that arouses such intense interest? Rimmer starts with two premises that will be familiar to REASON readers: rationality (as opposed to unthinking adherence to custom and tradition) and liberty (the right of each individual to live his life in any non-coercive way he chooses). From this starting point, Rimmer searchingly and honestly evaluates Western society's ideas about male/female relationships, sex

roles, and marriage. Not surprisingly he finds much that is stupid, senseless, and boring in our sexual customs. If all people—male and female—are equally human, autonomous individuals, why then our sexual double standards? Why does the State need to regulate whom we sleep with, when, where, and for how long? Should we insist on monogamy when technology and medicine allow us long, varied lives and contraception allows us choice in the matter of child-bearing?

Rimmer argues for a radically new sexual ethic. When his first novel, THE REBELLION OF YALE MARRATT (dealing with bigamy) was rejected by 14 publishers, Rimmer and some friends scraped together the money to form Challenge Press, which stayed in business long enough to publish the book and go bankrupt. Undaunted, he tried again with THAT GIRL FROM BOSTON, earning this time a small profit. But it was THE HARRAD EXPERIMENT in 1967 that

rocketed Rimmer to fame. In it Rimmer describes an experimental residential college in Cambridge, Massachusetts, in which human relationships are the major emphasis (the students attend academic classes at nearby Harvard, Massachusetts Institute of Technology, etc.). Means to Harrad College's ends include male/female roommates, nude physical education, and seminars in human values. The paperback edition was an instant success, despite the total lack of reviews. Soon thereafter, YALE MARRATT was brought out in paperback, this time to sell quite well. And in 1969 Rimmer followed up with PROPOSITION 31, about a pair of middle-class California couples who decide to form a corporate marriage.

The sense of life expressed in these books—the benevolence, honesty, and openness that Rimmer calls "defenselessness"—was among the factors

prompting the flood of letters Rimmer has received. He has obviously read and thought a great deal, especially in psychology, and takes ideas very seriously. Rimmer's idealism and avowed literary romanticism have attracted many libertarians. In THE HARRAD LETTERS TO ROBERT RIMMER and YOU AND I, SEARCHING FOR TOMORROW the most frequently-mentioned favorite authors of the letter-writers (besides Rimmer) are Ayn Rand and Robert Heinlein.

What sort of a man is Bob Rimmer? How did this self-made businessman (Harvard MBA in 1941, now president of Relief Process Printing Corp.) develop such idealism and such a radical perspective on sex and marriage? To find out, REASON dispatched contributing editor Mark Frazier to interview him in Boston. Here is what we learned.

REASON: Your books offer a radical evaluation of one of America's least-criticized institutions, monogamous marriage. Why do you think reform of this institution is so critical and what do you think should replace it?

RIMMER: I don't agree with your evaluation of monogamy. Everyone's criticizing monogamy today and they're criticizing the nuclear family and saying that it can't continue to exist. Despite the criticisms, though, it's obvious that *some* kind of family will still exist. You've got to have some kind of a structure to raise children in, some kind of a family system. If you don't, then you're just throwing the kids to the winds and you'll end up with a weakened society. The whole basis of a family system is to give that youngster the love and security he needs in growing up. The nuclear family doesn't do that or *hasn't* been doing it, because it's so pressured because of technology and because more and more women are working so they're dependent on day-care centers for rearing children.

I think that what's going to happen is that monogamy *per se* is going to come in many different varieties in the future. Monogamy will still be there, but it will be much more open-ended. And I think that in 20 years there will probably be

very little divorce because of adultery. It would be widely accepted that you would have other post-marital experiences. Along with this there would be many bigamous marriages, whether they were sanctioned by the State or not. The reason I say "bigamous" is that I'm thinking that many of the older people, particularly those on Social Security, would tend to join together in some kind of living form.

REASON: That's happening already, though nobody talks much about it.

RIMMER: Yes, it is, and it's going to become much more common. These are primarily *economic* bigamous marriages—economic groups of three people trying to stay out of "senior citizen centers." It's a viable arrangement if they are reasonably able to take care of themselves, because then they can have sufficient income by pooling their Social Security.

REASON: A lot of people today are finding it's all they can do to understand and relate to themselves, let alone one other person in a marriage. Why do you think people can handle a number of relationships?

RIMMER: I don't think they can *easily*. I think they would have to learn to do this. The question is: Will it prove worthwhile if you as an individual have such experiences in expanding your life, by expanding your intimate contacts? Where this is probably going to occur more than any other place is in the colleges and universities. Probably the "showcase" type of people who will be involved in it will be young people—young faculty, professors and their wives, and so forth—because these are the people who have gone through the intellectual training in their marriage and they've read all the books; they're sophisticated.

REASON: What about the Silent Majority types?

RIMMER: Well, especially at the lower middle class level, I would say that to make the mental adjustment to live this way is beyond them. Their whole monogamous system is based on getting married—and then the man goes down to the barroom and watches television and the wife stays home. And the relationship of the male to the female in the lower income groups is considerably different from ours, despite Women's Liberation, which is working its way down to where

it's going to change things.

REASON: Isn't Women's Liberation primarily a concern of college-educated people?

RIMMER: Indirectly, it has a greater effect than you'd imagine. The lower income man has a wife who now has to work too to support the family. If they want any material goods or something, and he's making in the area of \$10,000, if she's making \$7-8000, they're able to live a hell of a lot better. An awful lot of women are working because there is no husband to support them. This lower income woman is now getting out into society—not "Society"—but into the business world, and she's finding out a great deal more about herself in relation to males.

She will no longer *take it*, so even though she may laugh at the Betty Friedans and the Gloria Steinems or think that they're pretty far out, she's absorbing a lot of it. She's not going to *take* the husband who goes to the barroom and comes home late. In fact, I was reading an article that the tendency toward all-male bars is gradually drying up. In other words, if you're going to drink, you're going to drink at home with her and not with a lot of men down in the bar.

REASON: What or who among all the forces opposing corporate marriage would you say is most menacing?

RIMMER: I don't think that religion *per se* would oppose it. A lot of Catholic priests have written me who actually believe in it; they believe it could be incorporated in the framework of their church. This is true of much of the clergy that I have met. But I think the biggest problem is just the general conditioning of the middle class to the idea that sexual sharing is dirty. This could be changed over a period of eight to 10 years. I think the younger generation might tend to correct it, but it's been a long, thorough indoctrination. You just don't *have* sex on the kind of basis that would obtain in a corporate marriage (where it might be for a certain length of time sleeping with one person, say a week, and then maybe sleeping with *another* person). This is considered very immoral in this society and this is the old Judeo-Christian heritage.

REASON: John Holt and Ivan Illich talk about the extended family in the early 1900s. It used to be very strong in American life and when it went under,

with superhighways and suburbs, white middle class people really lost something.

RIMMER: Yes, I agree. But, you know, the extended family isn't completely gone. I was reading an interesting article, I think it was in the *CENTER MAGAZINE*, that sheds some light on this. You know the common view that the black family often depends on a matriarchal system because the man runs away and the family is supported and held together by the mother. But this article came out with an analysis of many, many black families and found that this was not so. That even though the father might not be around (or might well be in the background because that's the only way they can get welfare), there is a very large extended family going on among many blacks. So that the mother is not just sitting there alone with her children, but she's got aunts and uncles and all kinds of relationships which are there, which create a very much larger extended family than the average white person has today.

REASON: What do you think of the group-sex movement, the "swinging" groups?

RIMMER: There's a world of difference between the kind of long-term human relationships portrayed in my books and the mechanical world of the swingers. One publisher has been trying to orient his swingers' magazine around *PROPOSITION 31*. He runs a page in it every month, full of "Proposition 31" advertisements, which is kind of sad because, you know, the couples are *advertising*, they're not doing it. I have received hundreds of letters from young married couples (married under ten years), who would like very much to find another couple, but they can't seem to find one. I don't know if they can just go out searching or how this happens. I'd say that if it wasn't part of their early educational environment it would be difficult for them to do it.

REASON: You don't think today's under-30 generation is ready for corporate marriages?

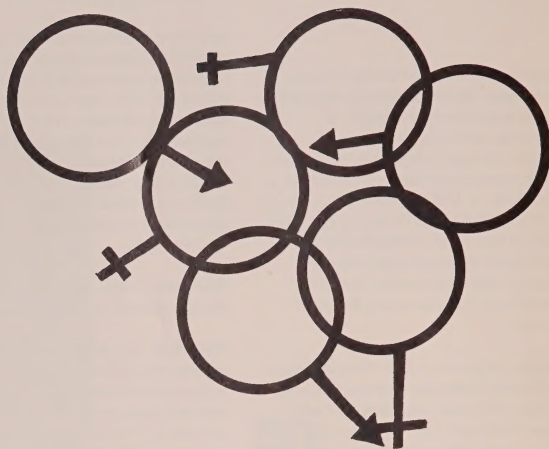
RIMMER: I think even people of your generation tend to miss the point. They say, "What the hell, *HARRAD* already exists—guys are sleeping with girls in colleges." But that's not the point at all. I would say it's not very different in your generation from what it was in mine, in terms of you meet a girl, you like a girl, you can get very committed to this one person. But during three or four years of college it is very difficult to experience maybe two or three "in-depth" relation-

ships. Because the structure isn't set up to do that. You can take a girl to your room or she may take you to hers, but it's a hit-or-miss contact. You don't really get involved. Also, you're not in the environment that I suggest Harrod should have where it would almost be part of the deal.

Keep in mind that all men are not conditioned for this and I'm not saying that everything I say is for *everyone*; I'm saying it's for some people and that's a good bunch. I would say that people who went to a Harrod-type college should at the beginning *assume* that they will change roommates and have at least three roommates in their undergraduate years. The learning process then, coming out of Harrod, would make possible a good marriage. Number one, the sexual relationship would not be so tense as it would be for a couple in their 30s trying to experiment.

REASON: Do you think there should be a prerequisite of a Harrod-type experience or, say, ten years of monogamous marriage in order to make a corporate marriage work?

RIMMER: I don't really know. Lately I've been saying, "Why doesn't some college try this?" If a college or university can't do it, they could certainly do it in conjunction with an organization that arranges it, more or less "sub rosa approved." If you can experiment as Masters and Johnson do, with people copulating, let's *really* experiment with people in their interpersonal relationships



and find out about jealousy and find out what it is and why people get "hung up" in relation to each other. You can find out so much about this and yourself in this kind of an environment, but it has to be structured right. That's not so of universities today.

REASON: Many single-sex schools are now going coeducational. Won't this help change the setting?

RIMMER: It will help but it takes time for attitudes to change. Have you read *WOMEN AT YALE*, written by two graduate females? It's really good. It covers the first year of women being admitted, the male trying to discover himself in relation to these females, and the fact that a great many males wanted an all-male college there. They did not want females. The authors gathered information in over 200 sessions over a period of time, and one of the things that came out very clearly was the goldfish bowl atmosphere of sex that would occur in a contained type college experience, so that everyone would know that Mary is with Joe, etc. So it is impossible for her when the breakup comes.

One interesting thing—one female who entered school just moved in with a guy, the way it is in *HARRAD EXPERIMENT*. It got back to the dean and he called the guy in and said, "You can't do this. This is not the deal at all. If you want to room

together, why don't you get off campus or get married?" But they didn't want to move off campus and they didn't want to be married—they just wanted to live together in the same room. The authors contrast that with the fact that it's all right to take any girl into a room and make love to her, but she can't stay there, you can't be deeply involved. And they contrast it with the weekend system of male/female dating. It's a good book.

REASON: In your own development of this outlook, what has been the strongest inhibition or obstacle that you have faced?

RIMMER: I didn't have any! When I was at Bates (a very square college in Maine), it was coed—long before many other schools. The situation was rough; as soon as you had dated a girl three or four times, it was very hard to switch (although there was some switching, mainly in the freshman year). By the time you were a sophomore or a junior, you were going steady with some female at Bates and that was *it*. If it didn't work out, well it was very tough; always just *one* person.

It has changed quite a bit now. In the current Bates environment, there are many girls and fellows who never have a date in their college years, because they're shy or lack confidence. Or a boy might reject a girl because of her looks. It's all very silly. To me education is *not* grading. If you have a BA in some field of liberal arts and you don't go to graduate school, what is the purpose of that education?

Not to teach you a job; you learn that very readily doing it, whether running a business or laying bricks, you can apprentice for that. But four years of contact with thinking people, your own peers, *this* is an experience that every male and female should have in this society. The chance to rebel, to re-evaluate, to do what colleges have been doing and I hope they continue to do—to be the only critical element in society with enough time to sit back and think.

REASON: How do you view masculinity and femininity? Is there a fundamental difference or has society made it all up?

RIMMER: We have social roles we put on people. The *old* masculine role for men is John Wayne. And yet at least some people realize there is a vast mixture of "masculinity" and "femininity" in each person. The whole idea of sex roles is manufactured at the time a person is born. It's amazing how quickly a baby begins to realize she's a girl or he's a boy. And different because of that—in the way one is handled and treated. Is there something beyond the social? Yes, the physical. I'm very heterosexual, although a lot of people are for bisexuality. I like men and enjoy men, but for physical contact I would not be much interested in them.

I think Women's Liberation is a very good thing. Mostly it is time the males were reeducated. That's one of the things I think would occur at a Harard. The males

and females would be *educated* together. One of the horrible things about *WOMEN AT YALE* is the number of men who still want a wife as a *social adornment*, passive, capable of entertaining but secondary to him.

REASON: What do you think are the most promising recent signs of liberalizing attitudes toward sex?

RIMMER: The whole mood of relaxation. We're approaching it very much more easily. I don't believe in censorship, but I believe in a counter approach. You build back what is being ripped down in "pornography." You can build back from childhood the wonder in just the fact that you're *alive*. In a technological society, you tend to lose that. And you can lose it in sex, in the mechanical approach to it. That's why in my books the people make love for an extended period of time, and *they talk*. So the act of love isn't a 20-minute or half-hour affair but hours or a whole evening of communing with each other.

REASON: Bruno Betelheim, in *CHILDREN OF THE DREAM*, suggested that people need an outside agent, an enemy or oppressor, that the only way people get communion is by having this type of outside force. Is that correct? Without a threat can people get together and have communion as they do in your books?

RIMMER: Oh, yes, they certainly can, but you have to create a new environment of people. This is why I'm a futurist and a utopian in a sense. As a practical man I'd say "Obviously a tragedy pushes people together." But that need not be. People can be taught this sense of joy and wonder—I don't know how else to express it—it's an interaction. A group of people can pursue something, say in a seminar, and really be supportive.

I spoke to the American Association of Marriage Counselors (what a hung-up group—they're as bad as the people they counsel) and I said, "I think you can learn to be defenseless." That's why I recommend *THE TRANSPARENT SELF*. It's self-disclosure, the ability to really let yourself go with someone, that will produce a positive response in the same way. Eventually you don't do it as a conscious act anymore; it becomes a part of your personality. You're not afraid any more of being whatever you are. I think it can be taught. Children have it. If you

NEW MARRIAGE STYLES

There is not a wealth of literature on alternatives to conventional monogamy, but what there is is interesting. The April 1970 issue of *THE FUTURIST* was largely devoted to the topic of the future of women and marriage. It contained such articles as "The Future of the Family," "Where is Marriage Going?" "Will Women Become Counterfeit Men?" and "Living Together: An Alternative to Marriage." The October 1971 issue of the same journal contains a major article by sociologist Leo Davids, entitled "North American Marriage: 1990." Davids extrapolates from today's trends and predicts legalized trial marriages, group marriages, contractual childless marriages, and many changes in child-raising—such as required parent-training courses and conception licenses.

Finally, a challenging new book called *THE FAMILY IN SEARCH OF A FUTURE*, edited by Herbert Otto, presents the views and proposals of a number of leading social scientists, including Margaret Mead and Harold Greenwald. Among the many ideas discussed are acceptance of "serial monogamy" as the norm, legalized group marriage, student marriages, "intimate networks" of families, specialized parents-for-hire, and parties to celebrate stages of sexual development such as loss of virginity.

watch children, they're completely open with you. I don't know where the closure comes from.

REASON: Don't public schools seem to close people off a lot?

RIMMER: They certainly do!

REASON: If you're going to have sex education, say, or this awareness education, in a school, maybe you run the risk of destroying the natural openness in children. Is there some other way this can be taught, not through the medium of public schools?

RIMMER: Only if you have very enlightened families. A friend of ours has three children—the boys are eight and six and the girl is four. She's taught them very calmly about sex, so that the daughter refers to her vulva and her brothers' penises. She's really refreshing—I hope I'll be around to see her grow up—her relationship to sex is going to be very wholesome, I would think. Of course, whether the peer group of her environment will shut her out, I don't know. Or some boy who was brought up in that 50% who doesn't get that kind of exposure is going to look at her and think she's a horrible woman.

REASON: Going back to what you said before about defenselessness, your books indicate that you think this is an essential feature of meaningful human relationships. But defenses exist in those places where another person isn't meeting our standards—the defenses protect us from having to condone or accept substandard behavior. How are we to have defenseless relationships if a person fails to meet even one of our expectations?

RIMMER: You're saying, in a sense, that I couldn't be defenseless because I would be asking you to measure up to whatever I was. But by being defenseless what I would mean is that I would also be non-critical in the sense of evaluating you against whatever standards I might have. And I would really be trying to do something else—I would be trying to move over to you, trying to see things from your perspective. I'm asking in return the same thing, knowing that I'm not going to get it in many cases, but it doesn't make any difference either. By the very fact

that it doesn't make any difference if I don't get it, then I have insulated myself a little against hurt. In other words, so I'm defenseless with you and you use my defenselessness in a way to clap me on the head with it. But, so, OK, I don't care. It takes a certain amount, like my wife says, "I takes a *fantastic* amount of ego, and you've got the ego to do it, and other people don't have that ego to do it."

REASON: Could you be critical of someone at the same time that you're defenseless with that person?

RIMMER: Well, you might come to me with a political point of view and I'll be serious because it's a matter of life and death. But then in the process I would try to work toward an understanding. And I would try to let you know, even though I'm arguing and I'm really trying to prove a point of view, that it doesn't get down into a point of personality with me. It's an abstract topic, it's *out there* and you and I are working on this problem out there, and if you approach it differently from the way I do, it's *still* out there.

I don't judge your approach as a person, I don't *hate* you because of your viewpoint or I don't dislike you because of your viewpoint. In most discussions, in most arguments, in most disagreements between people, an awful lot of the time *personalities* become the subject, rather than the topic allegedly under discussion. They are hating each others' personalities, and I see this in more interpersonal relationships. I always wonder, "Why are they doing this?" It's silly. They're not trying to find an answer, they just want to kill each other. Whereas I would be more likely to approach any kind of problem relationship as if we're both on a voyage of discovery to find out what it is that's out there.

REASON: Do you think that jealousy toward a person can be compatible with love for that person?

RIMMER: Not really. I think jealousy is a very destructive thing; it's destructive to the person who's jealous. I think it's learned and I think it can be unlearned. It can be unlearned a lot faster with children if they're brought up right, but I think even an older person can unlearn it. Just as I also think that the act of sex is learned and sex potentials are learned. If a person, for instance, were never exposed to any sexual stimulus whatsoever, he

would have to *learn* to respond to somebody else, and in the process of learning to respond he or she would do better if they knew how to learn.

REASON: So jealousy could be avoided in a corporate marriage? If people were willing to reeducate themselves?

RIMMER: I would think the minute four people get together (or six—I put a limit on it on the basis of numbers) that the essential thing is that, if at any one point the four people in the group begin to think their egos are more important than the others', then the group by itself is going to come apart. So let's say you do have twinges of jealousy; you know, I'm not so holy that I couldn't be jealous. Let's say that I'm in a group and I have a feeling of jealousy—I'm burned up at some reaction of somebody to me. What I say the person can learn to do is "second-thought" that reaction. And so, the moment he has that feeling, before he blows it, he can stand aside, even if he *has* blown it, he can stand aside and listen to himself. He can imagine that, over here is not a censor but a calmer person looking at this, not exploding but saying, "Really, this is silly," and "Really, I like these people and I don't want to hurt them; I've got to get it out of my system."

So almost simultaneously, you blow, you are sorry, and you tell them. You're not afraid to do this. I think you can't go around with a pent-up feeling of hatred and be a whole character, because you're repressing, you're going to have emotions—it would be a very dull situation if you didn't have. I'll tell you something. Up in the 5 & 10 they sell vinyl balls, you can blow them up like a beach ball, only they're even lighter. They sell them as a punching bag. If you blow them up and have a bunch of those . . . I have the best damn encounters, because you can really throw them with all your force and you can bang someone on the head with one and they'll bounce, they don't hurt you. But you can get rid of an enormous amount of aggression with them.

REASON: We used to have pillow fights to accomplish the same thing.

RIMMER: Right, it's the same thing.

REASON: Many people use drugs of one sort or another, sometimes as escape, others just to relax. What are your thoughts on drugs?

RIMMER: Well, I can't say that I'm 100% against drugs because I drink and smoke grass. I don't see anything wrong as long

as either is used in moderation.

Incidentally, I bring that into my new novel which will be published in January called *THURSDAY, MY LOVE*. It has a section in which a man my age grows grass, and then his kids get arrested. So what can I say? I wouldn't try heroin and I don't think LSD interests me particularly. There's one thing about grass I'm sure of (as I'm sure about alcohol) and that's that it's a nice temporary escape if I want a temporary escape.

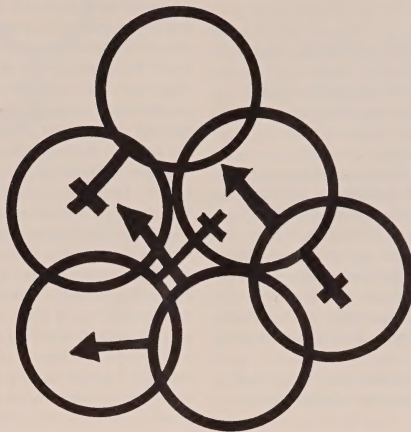
And the rest of it, it's like I said in *YOU AND I, SEARCHING FOR TOMORROW*, I can get turned on by Glenn Gould playing Bach sometimes as much as from smoking grass, or just sitting looking at the sky, or watching the trees. So I think that we can teach people to get high in many natural ways.

REASON: You are a successful entrepreneur in two fields—printing and writing. What do you think of business and the market economy?

RIMMER: Well, maybe we're approaching a society—and I have a suspicion that we may be—that isn't so caught up in accumulation. People are starting to find that crass materialism, chasing after a new automobile every two years, is kind of weird. I read somewhere that Ben Franklin said many, many years ago that if we applied labor correctly, man would only have to work about three days a week. But yet on the other hand, Nixon comes out and says we're going back on the same old system; we're going to build the society up by producing more automobiles, so everybody's going to get more employment! Ultimately, would it be better to have a society where you produced an automobile that would last ten years and you didn't chase your head off to have a new car every two years (or a new style, that's all you're really getting) and approach some of these things for what they really are, rather than the image aspects.

REASON: If people adopt some other pursuit, other than production and consumption, what do you think it will be?

RIMMER: That's a big question. If you don't have a basically educated people, probably all you can do is keep them working; otherwise they will end up building bigger Coney Islands and taking very vapid leisure. They won't know how to use the leisure they've got anyway. There will be more murders, more killings, more everything, because they're simply so bored.



REASON: There should be some way people could use their leisure creatively.

RIMMER: Yes, but you're going to have to start at the root and reeducate much of the society to do it.

REASON: Many of the letters in *HARRAD LETTERS* and *YOU AND I* mentioned having as favorite authors, aside from yourself, Ayn Rand and Robert Heinlein. What is your reaction to their works and to the philosophies they represent?

RIMMER: Well, you know, Rand and I are in some areas very close together, and in others—in what she means by the basic selfishness of the individual, in terms of accomplishing an altruistic approach by means of being completely selfish—we're far apart. It comes down to the Fritz Perls philosophy of "you do your thing and I'll do my thing and we may never know each other but that's all right and if we do, OK," which is not the way I think the society has to go. That kind of a philosophy won't make it in the kind of world we're coming into.

REASON: What about Robert Heinlein?

RIMMER: I wrote in one of my books that Heinlein should write a book of non-fiction, and I really think he should. Let's take *STRANGER IN A STRANGE LAND*. I think the philosophy is great but not applicable to "here and now." In a sense, *HARRAD* is science fiction; so is *PROPOSITION 31*. At least they have more potential of existing than anything in *STRANGER IN A STRANGE LAND*. And yet the ideas that he's thrown in there are fantastic! The other thing that disappoints me about Heinlein is that I have heard from at least four different sources, people who have tracked him down, that he tells them, "This is just a book, forget it; I don't really believe this anyway."

REASON: That may just be his way of avoiding being dragged into public controversy.

RIMMER: But he isn't doing much in terms of what he *could* do, if he really believed it. And yet his philosophy in *STRANGER* certainly seized your generation and he's put words like *grok* and *water-brother* into the vocabulary. He sensed a feeling, a need.

REASON: In a later book, called *THE*

MOON IS A HARSH MISTRESS, he brings in his philosophy, which is libertarian, in a fairly straightforward way. And I think it's less of a put-on than STRANGER. Have you read that?

RIMMER: Yes, I liked that. Particularly because he was advocating line marriage, which is another form of a corporate marital arrangement. I really think he ought to write a book of non-fiction. If he wants to sell something and really say something—because he's said so much through fiction that he ought to—he must have all kinds of ideas about *this* society.

REASON: Looking over your career as a writer, how do you view what you have achieved?

RIMMER: You know, I look in the mirror and say, "Well, did I write books? I don't believe it." It isn't a question that I think

I have achieved so much—the achievement has been personal; in a sense, I found a way of expressing myself. I don't even know if the recognition is vastly important, but I do think that each person needs some way to express his feelings or emotions. When I came out of the Army, I took up painting because I had been in India for a long time. One fellow I knew there was the happiest guy I've ever seen. He did water colors and he must have come home with a hundred that he did of India. People would try to buy them from him, but he was just expressing himself. He was involved; he wasn't like a lot of them sitting around playing cards or drinking or just sweltering in the heat. I think that for my own life, I would be very unhappy if I never found some way to express myself—writing or painting.

One of the things that really bugs me in this country is spectator sports—pro football and basketball and baseball. I'd

rather see a guy get out on the lot and play baseball or basketball with some friends. But to sit in the goddamn bleachers with a can of beer or to sit in front of a television set and watch that junk, I think that's sad.

REASON: Who are your own personal heroes?

RIMMER: Well, I don't know—I can't think of any. I guess I'm not a hero worshipper.

REASON: Not as a personality, but from your reading, who do you respect or admire the most?

RIMMER: Oh, I would say Abe Maslow, of course he's dead now, and Rollo May. I suppose I'm somewhat existentialist in viewpoint. I get a laugh out of Vonnegut. You know, I'd like to live my life like Picasso. I would almost pick him for a hero! He's sort of insanely nutty—he's great!

REASON: It's been very enjoyable talking with you. Thanks very much. □

poems

WATCHING HIM SLEEP

*He turns. Shadows spill from his face
and trickle down his neck.
He turns. Tangled in blankets,
he is touching young . . .
a child never taught of pain.*

*I want to hold him.
I want his hands touching me.*

*I whisper his name.
He smiles in his sleep.*

Wendy McElroy

FOR MY LOVER SLEEPING

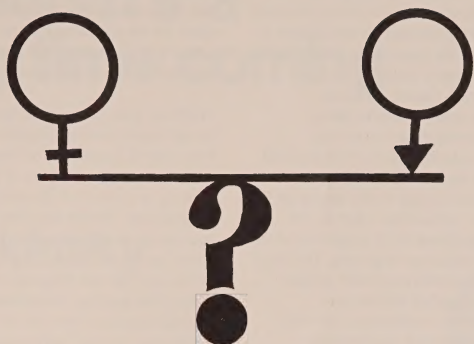
*Uneasy, you stir in sleep,
a stranger wandering through some half forgotten once,
your body all disjointed, sprawled
like some wingless incoherent bird
flapping vainly at the pillow peak.*

*That symmetry of breast and thigh
and shoulder strewn with tangled hair
cannot recall the storm that strove
to break the bonds imposed by flesh,
for sleep can cover all,
and does,
and will.*

*Alone in our together world,
I sift our love from past and yet to be
and try to pluck this precious now from out of time.
But the church bells toll.*

*Darling, when the morning comes,
we'll leap and laugh and shake our fists at death.
But here, now, lying naked and not knowing when,
I rage, for while you sleep you die.
And so we'll put a bold face on,
and knowing, never speak of this,
and cling to each, together rise
to find a world of triumph in each other's eyes.*

Robert P. Baker



equality and the sexes

tibor machan

Our culture is too hung up about what is male and what is female, too quick to assert that there is a man's function and a woman's function and never the twain shall meet. There are functions which men and women easily can share and which they should share. We need to recognize that each of us has within himself the capacity for some male and some female satisfactions. Women can revel in commercial maneuvering, and men can find joy in cooking, in furnishing a house, in feeding and cuddling a baby.

—From an article in *PSYCHOLOGY TODAY* by Dr. Edward J. Bloustain.

I bet everyone has thought about the proposition that there is natural equality between the sexes. Most educated people pay lip service to the idea that women and men are not necessarily different as far as mental capacities are concerned. Sure, men and women are different; but so are different men different. Yet the notion that the nature of womanhood differs in essentials from that of manhood in matters of the mind (we know about the body, of course) strikes our liberal sentiments off center. If only women try hard, they can be just as brilliant, rational, and creative as men have managed to be. And, of course, men could be just as emotional, gullible, and temperamental as women are reputed to be. The recurring and predominant difference is thought to be accidental.

This is what we think or say we think—when we are being watched. But deep down, in our “honest guts,” most of us believe otherwise. We *feel* certain that there is something, must be something, different about women and men other than what makes us mothers and fathers, respectively. Excepting a few freak cases, e.g., Margaret Mead, we *feel*, though we will say so only privately, that men are the superior sex; we *feel*—especially we males—that the advantages gained on us by women are due to devious methods, lack of virtue, or whatnot but by no means due to superior intellect. At least most of us believe this. Lately even some experts—psychologists and sociologists, the “methodless scientists”—have come forth with elaborate theses as to the biological and psychological basis of this difference. The deep-seated prejudice in favor of fundamental intellectual differences between the sexes has conquered some of our intellectuals to the point where the feeling is now assuming scientific respectability. Needless to say, the scientific jargon does not permit terms such as “superior” and “inferior.” It puts the matter differently, namely, in terms of “intellectual *versus* emotional.” But of course this amounts to the same thing: men are more suited to cope with the world than are women; which means, men are superior.

But has anyone gone beyond attempting to justify the prejudice: first, our democratic prejudice in favor of equality, then our “romantic” prejudice in favor of inequality? Not really. The biological and statistical bases for upholding either dogma are absent. Biology alone can offer no grounds for embracing either thesis, and statistics cannot be provided due to the immensity of the relevant variables. Since the influence of religion, law, and custom—all of which have much to do with arbitrariness and fiat—has more than its share of responsibility for the way social habits and roles develop, we are not in a position to consider the matter statistically (our most favored tool in popular sociology and in the not-so-popular one, also). We are, therefore, left with armchair speculation, philosophical reasonings, or musings. And I shall embark on these now, in an attempt to get clear on this supposed difference of equality between the sexes.

Man has sought out woman, and vice versa, for centuries, so the circumstances of the sexes haven't changed much. Some form of companionship, brief or lengthy, has always been the object of the search. But in the course of these periods of companionship, decisions affecting both parties have had to be made. Who shall

have the tail of the beast, who the head? Such used to be the questions, way back. Now it sounds more like: will we go to Canada or Mexico next year? Or, should Johnny go to Harvard or Yale? In all cases, companionship breeds the need for answers to questions, solutions to problems.

At any rate, since men and women get together, and since togetherness brings a need for answers, decisions have to be made. And here is where the problem arises. Who's gonna make the decisions? Oh, yes; we will decide on the basis of evidence, reason, rational argument, science, etc. Fine. This would be just dandy—provided we knew what these are all about. Clearly, human history is replete with failures at trying to find standards for good judgment. Mostly, except for the physical sciences, we have failed at these attempts. What is good? What is right? Who is good? What makes for evil? Surely none of these questions has been handled scientifically; and surely none appears to be open to rational consideration, at least not just yet.

In the companionship of men and women, the problems which arise and the questions which have to be answered are mostly of the form related above. Because man has failed at providing himself with reasonable standards for the answering of such questions, companionships get undermined in their attempts at harmony whenever matters of such nature are confronted. But the decisions still have to be made. So who will decide? The stronger, the bigger, the more threatening will. Since reasonable agreement is not likely with conditions being what they are in the intellectual department, decisions must be made in accordance with the capacity to enforce them.

In our history we see numerous inequalities between man; these inequalities are usually between segments of the population which must co-operate in some areas of their lives. Thus, for example, in the military the planners rule those who must carry out the plans; in the clergy similar polar positions can be detected; in government we can see how people on various levels assume roles which necessitate final judgment in some areas. In short, as long as the basis of human decision cannot be found in reason—in our ability to come to a rational agreement, understanding of what has to be done—in most situations involving co-operation there will be the *rulers and the ruled*.

Since man's history experiences periodic

upheavals of rationality, the ground for equality does, on these occasions, become firmer. At these upheavals there occurs a breakdown of the ruler/ruled relationship. All kinds of slavery dissolve; groups, united by racial, sexual, religious, economic, or other characteristics, demand equal treatment as to their capacity to make decisions. This demand meets with a level of success that is directly proportionate to the degree of respect which rationality—that is, the adherence to standards of judgment which are justified logically—is gaining. On these occasions those who have been judged (prejudged, actually) inferior can demonstrate their intellectual abilities; since the standards of excellence are objective (not decreed by God or the king) the fact of sexual, racial, or other kinds of equality becomes evident through empirical evidence. Since the physical sciences have long relied on such objective standards, this equality has gained its respect from those involved in science, those who see members of the “inferior” groups perform.

So, when we get to the area of values, an area where most people proclaim the impotence of reason, the need for the ancient inequalities remains. Here, where decisions still have to be made—decisions affecting parties to co-operation and companionship—the possibility of objective standards for judgment has been viewed with pessimism for as long as man has existed. Today, especially, values are all said to be the province of individual, subjective feelings. As the saying goes, “Your bag is your bag, mine is mine—you do your thing and I’ll do mine”; which means, don’t presume that your standard of right, good, and the like applies to anyone but you. Absolutism in ethics is confused with authoritarianism: therefore, since all of us have had enough of authoritarianism in the past few decades, we must reject the suggestion that morality is universal, applicable to all men.

But morality enters into the daily decisions of every companionship. Wherever men and women are found, there will be plenty of chances for answering moral questions, solving moral problems. So long, however, as these problems cannot be approached reasonably, so long as each question has a different answer by the various parties involved, the need to provide an answer or a solution fitting for all involved can only be met by the application of authority, backed up by force or its threat. This is why in all man/woman relations we immediately look for the boss. We know that the situation calls for moral

decisions; we “know” (firmly believe) that these decisions cannot be agreed upon; so we conclude that someone has to be the arbitrary ruler, the person who can enforce his moral sentiments.

In effect, then, the authoritarianism we feared from moral absolutism (the view that there is a standard of morality applicable to all members of the species) pops up as a result of the relativism and subjectivism. This is true even in governmental systems: where no one can *know* (or prove) what is right, someone will simply get the physical strength to enforce his feelings, his subjective views. Dictatorships are born out of moral uncertainty, moral “agnosticism.”

No, it is not true that by nature men and women are intellectually different; neither is superior to the other by virtue of sex, though, to be sure, individual differences in intellect between various people do exist. Our feeling that men are superior is derived from a tradition of male authority; our lack of deep, rationally based conviction that the sexes are equal stems from the absence of a standard to demonstrate this equality in the areas where we have most to do with one another, romance and family. While in business, education, science, etc., women may indeed have demonstrated their equality, in the home, in crises involving morals, they cannot do so simply because few of us recognize any standards of excellence in moral reasoning.

When deep “in our guts” we think that women are inferior, that they are more emotionally disposed, that they have lesser intellectual capacity than men, it would be good to check the grounds for such thinking. Where do the examples of woman’s inferiority arise? In what circumstances do women find themselves helpless? How does it happen that they give in, at times?

Perhaps, after rethinking the matter in its full context, we will work on those areas which prevent us from making the equality of capacity work to the fullest. In fact, we might see to it that moral decisions need not be made by fiat but in accordance with reason. There is little question in my mind that under such conditions women will be able to demonstrate their equality without threatening the position of the male—a position which he has gained by default by his superior strength and which he is losing not to reason but to the social *power* women are slowly acquiring. Instead of switching the role of superior/inferior, hopefully we might do away with these categories altogether in favor of rationality. □

freedom's a long time coming

lynn kinky

Every one of the subjects lives under the very eye, and almost, it may be said, in the hands, of one of the masters— in closer intimacy with him than with any of her fellow-subjects; with no means of combining against him, no power of even locally overmastering him, and, on the other hand, with the strongest motives for seeking his favour and avoiding to give him offense. In struggles for political emancipation, everybody knows how often its champions are bought off by bribes, or daunted by terrors. In the case of women, each individual of the subject-class is in a chronic state of bribery and intimidation combined. [1]

Ti-Grace Atkinson, Valerie Solanis? No—actually the above quote is from the first pro-feminist essay written by a man. The essay is also the first (and almost the only!) pro-feminist essay written by a libertarian—the author being none other than John Stuart Mill and the essay, *ON THE SUBJECTION OF WOMEN*, written in 1861 and published in 1869. [2]

It's an ironic commentary on the state of the two "movements" that *SUBJECTION* and *ON LIBERTY* have become virtually required reading in the Women's Liberation movement [3], which largely grew out of the New Left [4], but that *SUBJECTION* is either unknown or ignored among libertarians! Certainly it's desirable to have feminists reading such thoughts as:

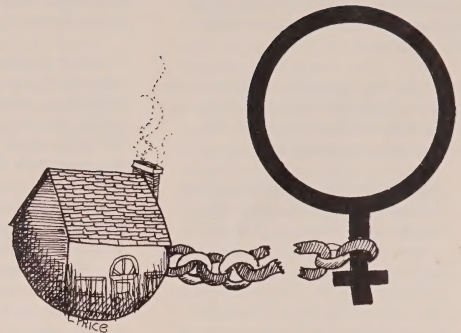
The modern conviction, the fruit of a thousand years of experience, is, that things in which the individual is the person directly interested, never go right but as they are left to his own discretion; and that any regulation of them by authority, except to protect the rights of others, is sure to be mischievous. [5]

But it would also be nice to see libertarians working for the passage of the Equal Rights Amendment [6] to the Constitution, the substance of which Mill argued for in 1869! In fact, it would be nice simply to see such libertarian theorists as Ayn Rand [7] and Murray Rothbard [8] consider feminism at all positively! However, Mill had encountered such situations and offered this comment:

He who would rightly appreciate the worth of personal independence as an element of happiness, should consider the value he himself puts upon it as an ingredient of his own. There is no subject [other than feminism] on which there is a greater habitual difference of judgement between a man judging for himself, and the same man judging for other people. When he hears others complaining that they are not allowed freedom of action—that their own will has not sufficient influence in the regulation of their affairs—his inclination is, to ask, what are their grievances? what positive damage they sustain? and in what respect they consider their affairs to be mismanaged? and if they fail to make out, in answer to these questions, what appears to him a sufficient case, he turns a deaf ear, and regards their complaint as the fanciful querulousness of people whom nothing reasonable will satisfy. But he has quite a different standard of judgment when he is deciding for himself. [9]

It is this currentness that makes Mill so exciting to read (if also somewhat depressing when one realizes how little has changed in 103 years!). Of course, the sections where he talks about women owning property are dated, since in the United States women may now own and dispose of property without their husbands' having any claim on it, at least if the property was acquired prior to marriage. In fact, the situation now is that a wife has considerable claim on her husband's property (due to laws passed by male legislators). Mill also deals with the question of women's suffrage, essentially a dead issue outside of Switzerland (last year women were finally permitted to vote in federal elections, but they are still disenfranchised in many cantons), and a few minor countries. However, the bulk of his essay deals with societal attitudes toward women, attitudes of women toward themselves, the effects of socialization into the feminine role, legal and professional discrimination against women, and the qualities of an ideal marriage—subjects very much under discussion today.

(However, Mill has an advantage over most of the feminists writing today in that he is writing from a consistently libertarian position, and, perhaps more importantly, in that he is a man and hence not the direct recipient of the attitudes that he attacks. Being the victim of discrimination is very frustrating but righteous indignation per se has never convinced anyone; indeed, it seems to



amuse most people! Unless one possesses a particularly cool vindictiveness, anger only seems to interfere with rational argumentation.)

One of the first issues Mill considers is the question of feminine nature. Can one say what is feminine or unfeminine? Mill answers with a thorough **NO!**

Standing on the ground of common sense and the constitution of the human mind, I deny that anyone knows, or can know, the nature of the two sexes, as long as they have only been seen in their present relation to one another. If men had ever been found in society without women, or women without men, or if there had been a society of men and women in which the women were not under the control of the men, something might have been positively known about the mental and moral differences which may be inherent in the nature of each. What is now called the nature of women is an eminently artificial thing—the result of forced repression in some directions, unnatural stimulation in others. [10]

Of all difficulties which impede the progress of thought, and the formation of well-grounded opinions on life and social arrangements, the greatest is now the unspeakable ignorance and inattention of mankind in respect to the influences which form human character. Whatever any portion of the human species now are, or seem to be, such, it is supposed, they have a natural tendency to be: even when the most elementary knowledge of the circumstances in which they have been placed, clearly points out the causes that made them what they are. [11]

In this Mill gets at the crux of much of the controversy surrounding Women's Liberation: namely, feminists' contention that not only are certain laws and employment practices discriminatory but that the whole social structure needs overhaul to the extent that it represses the rational, and the independent, and the productive in women and encourages irrational, dependent, and non-productive personalities. Not surprisingly, many women view socialization into what is now defined as the feminine role as

oppressive [12] because it goes against their needs as persons. However, as Mill indicates, ignorance compounds the inherent difficulty of the situation. When the people you're trying to convince think everything is right and natural *now*, change is hard to accomplish!

To use an illustration, anyone who has ever tried to use reason in a milieu (religious or otherwise) where faith or conformity is the norm should appreciate the feeling of being pressured in an unconscionable direction. And there's not even any one person or situation that one can blame or say "STOP!" to! A set of expectations, emotional responses, etc. is disturbingly vague, and challenging it is very difficult, especially if one has been exposed to these pressures since infancy. And then to be told that it is normal and human to have faith (with, of course, the implication of sickness in the opposite) because everyone does, when it is obvious



they have faith because it was one of the first lessons taught in infancy; with the reply that nothing was *taught*, the infant was just treated like a human being—is a rather frustrating experience!

(That's if a person bothers to question. Objectivists and other libertarians should be among the first to concede that most people are happy with the status quo. If people can accept the role of the FDA and FCC as natural and right when these agencies have existed less than 70 years, it should come as no surprise that people would be hostile towards changing customs and attitudes that have existed far longer—and possibly with no more justification.)

In discussing femininity Mill does not consider the Argument from Underwear—disappointing in view of the Argument's prominence in current discussions of feminism but understandable in view of the bra's not having been invented until

1922! [14] One can only wonder what his reaction would be to a society that takes an event that never occurred [15], elevates its imagined occurrence into a symbol denoting a mixed bag of psychological, philosophical, and sociological ideas, and then by means of one element of that symbol attempts to define any particular person's sexuality and views on a very complex issue! "well, I wear a bra!"—"So? Are you a better person for it? Does it make you feminine? Do you perhaps own stock in Maiden-form? However, now that we've determined your tastes in undergarments perhaps we can discuss more important issues."!

Mill does, however, deal with two other issues that always seem to crop up when the nature of women is being discussed. The first has to do with women's supposed emotional fragility [16] which is said to send them into a dither at the slightest disturbance. One of the most famous recent exponents of that doctrine was Dr. Edgar Berman, Hubert Humphrey's physician, who got considerable publicity last year when he asserted in a speech to the Democratic Party's Committee on National Priorities that hormonal imbalances resulting from the menstrual cycle and menopause rendered women unfit for positions of high responsibility. In particular he questioned if a menopausal woman would have been able to handle the Bay of Pigs incident! [17]

Hormones were unknown in Mill's time—the syndrome attributed now to "female problems" was then called "nervous sensibility." Mill considered that a nervous temperament could be inherited and conceded that women were probably more prone to such a temperament than men.

We will assume this as a fact: and let me then ask, are men of nervous temperament found to be unfit for the duties and pursuits usually followed by men? If not, then why should women of the same temperament be unfit for them? The peculiarities of the temperament are, no doubt, within certain limits, an obstacle to success in some employments, though an aid to it in others . . .

It is evident that people of this temperament are particularly apt for what may be called the executive department of the leadership of mankind. They are the material of great orators, great preachers, impressive diffusers of moral influence. Their constitution might be deemed less favorable to the qualities required from a statesman in the cabinet, or from a judge. It would be so, if the consequence necessarily followed that because people are excitable they must always be in a state of excitement. But this is wholly a question of training. [18]

In other words, are there People or are there Men and Women? And is any particular characteristic one has because of one's sex to be a handicap by definition or is it something one has a person and hence learns to cope with as part of reality? Many more men than women get gouty arthritis and only men are hemophiliacs—does that not suggest, if women are to be disapproved for positions of responsibility because they are “nervous,” that men shouldn't be surgeons, since they are so prone to disabling arthritis and might bleed to death if a knife cut them, besides? Women

are also discriminated against in business because they have wombs and hence *might* have children [19] which would prevent them from working for a few months—but men in all age groups have a higher accident and coronary death rate than women. Certainly a dead employee is a greater loss to a company than one in temporary absence!

One of the accusations often hurled against feminists is that they are all lesbians and would like to form an all-female society. I've always been pleased with the consistency (if not with anything else) of the sort of men who would make such accusations—they also seem to be the ones who emphasize how different and emotional and mysterious and irrational and incompetent women are: i.e., how unlike men women are! If a man has been telling a woman for years how she is almost a different species from him, it shouldn't surprise him (and it doesn't, really: he's just outraged) that she should decide that maybe he is right and that she should seek companionship among her own kind, just as he does among his (up to now there has been no female equivalent of the “jock” or “man's man”)!]

THE RIGHT TO AN ABORTION

Now that 17 states have liberalized their anti-abortion laws, popular attitudes are changing rapidly. An Opinion Research Corporation survey reported that 49% of those polled in a recent survey (men and women over 16) *favor* unrestricted abortion, 42% opposed. Only three years ago 80% was opposed when the same question was asked. But suppose you—or someone you know—needs an abortion. Where do you go? What do you do? Whom can you ask?

Three nationwide groups providing reliable referral service are Planned Parenthood, Zero Population Growth, and Clergy Consultation Service. These groups have affiliates in most large cities, but their New York offices will handle general requests and refer people to local assistance. The groups' New York telephone numbers are: PP (212-677-3040), ZPG (212-489-7794), and CCS (212-477-0034). ZPG has a computerized abortion data service at its Los Altos, California, headquarters.

The most “open” states are New York and Washington with no restrictions, Hawaii and Alaska with 90 and 30-day residence requirements, and Kansas and California with fairly liberal laws, liberally interpreted. The worst states are Utah, New Jersey, North and South Dakota, and Iowa. Costs can be as low as \$150-300 in New York, where abortions are often performed on an outpatient basis. Thus, under present conditions, any woman who needs an abortion should be able to obtain one without too much difficulty.

Another issue concerning femininity that comes under Mill's scrutiny is that of woman's function in life:

The general opinion of men is supposed to be, that the natural vocation of a woman is that of a wife and mother. I say, is supposed to be, because, judging from acts—from the whole of the present constitution of society—one might infer that their opinion was the direct contrary. They might be supposed to think that the alleged natural vocation of women was of all things the most repugnant to their nature; in so much that if they are free to do anything else . . . there will not be enough of them willing to accept the condition said to be natural to them . . . I should like to hear somebody openly enunciating the doctrine (it is already implied in much that is written on the subject)—“It is necessary to society that women should marry and produce children. They will not do so unless they are compelled. Therefore it is necessary to compel them.” The merits of the case would then be clearly defined. [20]

Lest one think Mill is talking through his hat, consider the laws forbidding abortion and, in many states, forbidding the sale of contraceptives, at least to younger women (Connecticut's law against *using* contraceptives was overturned in 1965 and then only on the grounds that it violated marital privacy). Tax laws favoring the married are marriage incentives to both sexes. So are public schools, the existence of which makes all the anti-feminist hoopla over day-care centers seem almost superfluous—if a child can be baby-sat at public expense from age 6 to 26, why quibble over a few more years at the lower end of the scale? [21]

In states without community property laws, a wife in a divorce action often gets nothing except the children (which the law virtually requires her to bear if the husband wants them, since she has no legal grounds for refusing intercourse with her husband save severe illness on her part, and she cannot get sterilized without her husband's permission), some child support, which is often abandoned, and some alimony, which is even oftener abandoned. In general she's been out of the job market for many years or, if working, has been in a low paying position. Not all of that is due to alleged female unambitiousness. A wife in virtually all states is required by law to maintain the home and children first, and then if she has the time and energy she may take a job. [22] Mother-love aside,

the result of a divorce is very often that the partner least able economically to maintain a family is the one required to do it. Certainly such situations tend to keep bad marriages together. [23]

Then there are the pressures to get married. Keeping one's virginity for one's husband is still a popular idea ("Is it safe for young girls to use Tampax?"); contraceptive information and, with the exception of foam and rubbers, the contraceptives are hard to obtain for minors; and abortions and the morning-after pill are even harder to obtain. Essentially, a society that considers a 16 year old too irresponsible to vote expects the same teenager to keep very strong passions under control. A lot of kids accept the rules—they get married so they can have sex (marriage is quite easy for the girls—the age of consent is generally less than 16: if they are consenting to marriage. The age of consent for intercourse is usually at least 16!). Certainly this is true of the girls—a girl who has sex without marriage faces pregnancy and/or a trip to Juvenile Hall [24] for "being out of control," "lascivious carriage," "sexual misbehaviour," and "promiscuity" (meanwhile her partner gets prosecuted for statutory rape)! [25]

One of the most telling events supporting the suspicions Mill raises is the sound and fury generated by the possibility of the Equal Rights Amendment [see Note 6] becoming part of the United States Constitution. Sam Ervin, the great civil libertarian of the Senate has vowed to do all he can to kill the motion. Emanuel Celler has fought it tooth and claw in the House for the past twenty years. The gist of their arguments is that the Amendment rocks the boat. [26] One complaint is that the Amendment would wipe out all of the "protective" legislation women have in various states. A retort might be made that the legislation "protects" men, since in virtually every state women are forbidden to work more than a certain number of hours (however, housewives aren't included under these laws), lift more than a certain weight (generally less than that of a young child), stand more than a certain number of hours, or indulge in certain "hazardous occupations." The passage of this legislation 70 years ago is now thrown in the face of women who agitate for an equal wage [27]—employers maintain that since women can't by law do the same work as men and

require extra facilities they shouldn't be paid the same as men. There is a certain logic, however frustrating, in this—but it will be interesting too see what excuses are trotted out if the protective laws are wiped out. Women chemists, at all levels of experience and academic degree (and at high enough level jobs to be "exempt" from much labor legislation), get, on the average, 75% of the salary of their male co-workers. [28] But in my six years as a lab chemist I never noticed the women doing any less work than or different work from the men. We did have a cot in our restroom, though!

In reply to the contention that there are just some things a lady shouldn't do [29], Mill provides a good answer:

If women have a greater natural inclination for some things than for others, there is no need of laws or social inculcation to make the majority of them do the former in preference to the latter. [30]

The gallant gentleman approach, when one gets right down to it, is simply meddling in others' affairs! And what's always paraded out as the telling blow to the Amendment is the Draft Argument—"Well, if we pass that amendment, we'll have to draft women"—and all hearts melt at the thought of tender young girls slogging through the mud in Vietnam. Amendment advocates are accused, "You don't want to draft women, do you?" What never seems to occur to anyone is that equality under the law works both ways, and there are in fact situations where women have a better deal than men! This is one situation where the men can be made equal to the women—i.e., draft *neither*! People's repugnance to women warriors goes rather deep, and it's surprising that anti-draft forces haven't been pushing the Equal Rights Amendment as a round-about way of achieving their goal!

Certainly none of this is to imply that feminism requires special privileges for women! Having control over one's own body isn't a special privilege, nor is being paid a non-discriminatory wage. Being taken seriously when saying serious things shouldn't have to count as a special

privilege, nor should being raised to be rational and productive be something special. To all those people puzzled over the question "What do feminists want?"—try: to be treated as a person, with all the dignity that implies. Or, to use a phrase that far predates John Stuart Mill, Laissez-faire!

NOTES AND REFERENCES

[1] *ON THE SUBJECTION OF WOMEN*, Fawcett edition, p. 26. All references to this edition.

[2] Now available in paperback from Fawcett World Library, with an introduction by Susan Brownmiller, copyright 1971.

[3] Mill was first mentioned prominently in Kate Millet's *SEXUAL POLITICS* (Avon Books, 1971, pp. 88-108). She compared Mill's rationalism with Ruskin's chivalry and not surprisingly found the latter a sham. Mill himself commented on chivalry "... [women] are declared to be better than men; an empty compliment, which must provoke a bitter smile from every woman of spirit, since there is no other situation in life in which it is the established order and is considered quite natural and suitable, that the better should obey the worse." (Mill, p. 99.)

[4] Which is not to imply that all feminists are leftists! In fact, my guess is that many feminists are with the Left simply because there's no place else to go, much as atheists had trouble finding a place in the Right before Objectivism became popular.

[5] Mill, p. 33.

[6] "Equality of rights under the law should not be denied or abridged by the United States or by any State on account of sex."

[7] Ayn Rand, "The Age of Envy," *THE OBJECTIVIST*, August 1971, pp. 3-4.

[8] Murray Rothbard, "The Great Women's Liberation Issue," *THE INDIVIDUALIST*, Vol. 2, No. 5, pp. 1-7.

[9] Mill, p. 122.

[10] Mill, p. 37.

[11] Mill, p. 38.

[12] For a definition of this role at its most extreme, and instructions on how to achieve that "femininity," see Helen Andelin's *FASCINATING WOMANHOOD*.

[13] Mill, p. 41.

[14] At which time it was considered quite scandalous and sexually provocative!

[15] See *SISTERHOOD IS POWERFUL*, ed. Robin Morgan, Vintage Books, 1970 p. 521. Sorry folks, the Atlantic City Fire Department wouldn't issue the Miss America Pageant demonstrators a burning permit . . . Honest!

[16] Its companion, the physical fragility issue, has largely become obsolete as research has shown that except for raw muscle power women (on the average) are harder than men (on the average).

[17] An unfortunate example for him to choose, since the *man* who handled it is said by some people to have blown it. It was later revealed by Kennedy's physician (a woman!) that he was suffering from Addison's disease and that during the period of the Bay of Pigs invasion he was being treated with cortisone, a powerful and unpredictable hormone that can produce a manic psychosis as a side-effect. Women aren't the only people who have hormones!

[18] Mill, pp. 82-83.

[19] I haven't been to a job interview yet where the fact that I'm married and childless is not regarded with great suspicion, regardless of what I say my plans are. When I get sterilized (at my age I would need about three kids for a hospital sterilization committee to take me seriously, so I have to wait a few years and hope the Pill neither fails nor kills me in the meantime), I certainly plan to get a note from my doctor for inclusion with my resume!

[20] Mill, p. 44.

[21] Obviously a libertarian could and should quibble over public schools in general, but there seems no more cause to single out a day care center than a junior high school.

[22] This wouldn't be so bad if more women realized that they are under no legal obligation to give any money earned by them to their husbands or families,

since the husband's obligation is to support his family by himself.

[23] One might say that I describe one of the worst possible cases, but in any case of injustice the truly oppressed are a minority—the rest just *could* be oppressed (how many people are truly oppressed by taxes, the draft, a wage and price freeze, anti-drug laws, etc.?).

[24] Paul Lerman, "Child Convicts," *TRANSACTION*, July/August 1971, pp. 35-44.

[25] Connecticut had a beaut of a female juvenile offense until very recently—"Being in danger of falling into bad company," good for a lock-up until age 21!

[26] A spectrum of opinion is presented in last year's House debate: *CONGRESSIONAL RECORDS*, 10 August 1970, H7948-7983.

[27] Or "Equal Pay for Equal Work" as the slogan now goes. Some feminist groups are lobbying for an equal pay law, which is of course a legal interference in the employer-employee relationship. Such lobbying efforts have *no* connection with the Equal Rights Amendment *at all*, as one can see from reading the proposed amendment. Some libertarians, such as Gary North in the January 1971 *FREEMAN* (pp. 3-14), seem to confuse the unjustness of an equal pay *law* with the moral justness of paying people on the basis of skills and productiveness, rather than on the basis of sexual equipment, and *seem* to be saying that a woman shouldn't fight bigotry because that's the way things are and their lower wages are the result of valid market operations!

[28] "Women Chemists: concerned over rights," *CHEMICAL AND ENGINEERING NEWS*, 26 October 1970, pp. 26-28.

[29] In Washington she shouldn't be a bellhop; in Ohio a crossing watchman, pinsetter, bellhop, deliveryman, teamster, or a gas or electric meter reader! Most states, of course, have some restrictions on women working in the vicinity of alcoholic beverages.

[30] Mill, p. 44. □

poems

THE FAULT

*The days were water
Flung to scorched sand
By heedless, drifting sweeps of his hand.*

*The years were drizzle . . .
Slowly, so swiftly
 to
 the
 ground;
They left no prints as they ran.*

*Now, within a mirror,
He gazes upon a wasteland;
Nothing leading to or from
The cold, hot-sparkling sand.*

He wonders why.

HE COMES

*Racing across a blowing field,
Laughin at the taste of the wind.
He comes as sunrise —
Comes to me;
This man of pride
Who does not bend,
Comes and kneels to me.*

*And whispers my name,
like a prayer.*

Wendy McElroy

what to do when the collapse comes

alastair mac leary

As I suggested in my article for the September 1971 issue of *REASON*, written before any hint of Mr. Nixon's impending wage-price freeze, a devaluation would likely be followed by a decrease in the price of silver. This followed from distinguishing the commodity from the market for the commodity. The market for silver was primarily a political entity, not an economic institution. Most of the demand for silver at the then current price was by those who thought a devaluation would be coupled with a severe monetary panic which would induce *others* to demand silver as a substitute for paper. Unfortunately for themselves, the entire subset of individuals who expected a severe dislocation to occur with devaluation had already been bidding against one another for the supply of silver.

Additionally, the subset of speculators for whom the concomitant economic controls presented a sufficient threat of collapse to substitute silver for paper—at the then current price of silver—had already purchased supplies of silver either in bullion or in futures contracts.

The devaluation came, a dislocation was only very minor, no rush by suddenly scared masses losing their confidence in paper currency ensued, and the market for silver declined. On August 13, two days before Nixon released his vote-catching economic puerility unto the world, the December 1971 contract of silver on the New York exchange closed at \$1.63/ounce. One month later it stood at \$1.4040. A margined investment on Commodity Exchange is \$1500; on a 10,000 ounce contract (standard), the loss would have been nearly \$2000. Wonderful.

Nevertheless, there are many who believe that a severe collapse of the Western monetary system is forthcoming. Certainly rationing in a severe recession is probable. The next severe contraction will deliver the economy to government regulation in all its polyfaceted horrors—explicit production permits required to enter business, probable licensing of many more professions, controls on job changing, outlawing strikes, wages and prices determined by government boards, priority schedules for crucial goods, outlawing of the ownership of gold or

silver, perhaps a limit on coins, banning foreign bank accounts, controls on leaving the United States, and so on. Production of what will be considered unnecessary consumer goods will be curtailed, if not by banning, then by extremely punitive taxes. Electric power will be reulated, and maintenance of complex equipment will be arranged by a governmental priority system, based on pseudo-concepts such as "national interest", or "justice."

Let us be frank and admit that the desire to own silver in advance of a collapse is to offer it as a black market substitute for paper. Are there better means for protecting oneself against such a collapse, perhaps profit by it, by a more effective black market activity?

There are six necessary attributes for an effective black market good:

1. The good must be widely desired.

Presumably we will be black marketeering, if not by dealing in an explicitly illegal good, then dealing outside the regulations and controls imposed. Information on the availability of the good, and the demand for a good has a cost in the real world. The more complex the structure of production, the more salient are the problems of information. Marketing and advertising are examples of information costs. Black market activity, such as illegally using silver as currency in exchange for goods), cannot obtain and offer information by these normal market activities. Finding customers therefore will depend more on secret contacts and transportation to various population centers in pursuit of a customer on one hand, a vendor on the other. Unlike advertising, these information retrieval and production methods are unwieldy, and dangerous for goods the demand for which is rare. The risk and information costs will dramatically lower the net profit of a transaction, and importantly, the flow of business will be irregular. A widely demanded good is therefore preferable. Gold and silver are not the only reasonable qualifying goods.

2. The good should be durable.

A black market good must frequently be hidden, and moved. Because the demand and supply of black market goods are

influenced by political maneuvers—including increased or lax enforcement, increased or reduced legal substitute goods, increased or decreased punishment for conviction of dealing in this particular black market good, the supply by a black marketeer must sometimes wait unsold for long periods of time. We do not really know when controls over a particular activity are to be imposed. We might have to store our black market goods a long while before a black market in the good comes into existence.

3. The good should be physically small per value of each unit. This is because storage costs are so much greater than with legal goods—one cannot rent a warehouse to store his illegal gold bullion. They must be carefully hidden, broken into separate caches, protected. Their transportation must be surreptitious.

4. The less adequate are substitutes to a black market good, the higher a premium will be paid by the user, and the greater the risk will he be willing to take to obtain the black market good. If a black market good is only slightly preferable to a legal substitute, a potential customer might well, and justifiably, decline the risk attendant to its use.

5. In a technological economy, desirability is increasingly a function of *when*. The more costly the delay in obtaining a good (which is a function of the complexity of the structure of production) the greater the desirability of obtaining it through the black market, even if it is available legally, but through a queue. And the marginally more desirable will be imperfect substitute goods.

So we may look for protection not only in black marketeering of outlawed goods, but in rationed goods, especially technologically reticular goods. A well illustrated example of this is offered by Mr. John M. Seidl in his article on loan sharking ("Let's Compete with Loan Sharks", September 1971, *REASON*). Mr. Seidl indicates that loan sharks thrive not only due to their willingness to grant high-risk loans, but also due to the timeliness of their loans—sometimes almost instantaneous.

6. Lastly, perhaps most importantly, the good should not be widely expected to be

of extraordinary value to black marketeers before the imposition of controls inevitable after severe monetary difficulties and dislocation. If a particular commodity is either in vogue as a protection against devaluation or collapse, or as an expression of opposition to current monetary policies, its profitability as a good to acquire will either be reduced or eliminated by the free market discounting its future value in the present, so that the only profit remaining is at most time preference, or the current prime interest rate (in which case why not deal in a legal good!). As has just happened in the silver market, the price might be over-discounted and an actual loss occur! Competition for the opportunity to supply the good in the impending predicted black market will cause the price of the good to be bid up in the present.

Obviously point six refers to silver. Let me say parenthetically that silver is an *excellent* medium for short run speculation. Time series analysis demonstrates this fact. Silver will be a good black market commodity. But the cost of entry is to obtain silver now at very high prices. In addition to point six, but directly related to it, silver possesses an attribute which may prove to be quite deleterious. Politicians hate monetary speculators most of any black market participants, because monetary speculators in a controlled economy are the most visible advertisement of the failure of the policies of the government—that the currency is not worth what the politicians say it is, that the value of the currency will decline relative to that of less-controlled economies, that people do not trust the stability of paper and so prefer silver and gold, that governments prefer to inflate rather than to tax. The treasury department is most zealous in stopping counterfeiters. The state will allocate far more resources towards apprehending and severely punishing black market currency during economic dislocation than other types of black market activity. An example of the state's flagrant willingness to brutally punish crimes of those they dislike politically is imprisoning the late black militant George Jackson 11 years for stealing \$70, while granting probation to others who steal hundreds of times that amount. Keeping in perspective the similar brutality of Communist governments in dealing with currency speculators, it is hopelessly naive to assume any but the harshest suppression of silver promoters after any economic collapse.

Silver-oriented activities will incur a risk greater per unit profit than commodities less conspicuously critical of the policy

failures of government.

What am I getting at?

Fundamental theorems of mathematical economics indicate persuasively that the more complex elements in a structure of production are most affected by marginal changes in the economy. Any increase in production will occur in greater proportion in complex, rather than simple structures, and any decrease too. Any dislocations will disrupt a computer manufacturer far more than a farmer.

An economic dislocation will bring government curbs on the allocation of technology-dependent electronic equipment, maintenance of operating systems, perhaps even use of computers. The computer industry has a more elaborate and reticular structure of production than can be maintained during dislocation, depression of strict controls. IBM, at last published count, depended on 28,000 separate suppliers for constructing its machines. This typical complexity is beyond the capacities of a depressed, controlled economy. There will be severe shortages of computer parts, equipment, and competent programmers. Government and firms it deems in the "national interest", or who perform "just" activities will receive priority. Computer installations outside government approval will have difficulty obtaining needed maintenance, programming, and parts. Those who deal in black market computer programming, parts, and maintenance will probably make a fortune. The computer will be more affected by rationing than any other good. It cannot function at all, or very poorly, with a faulty part.

By all the most objective analysis I can conjure, training in repairing computers, obtaining and storing logic circuits, monolithic memories, equipment connecting the central processing unit to input-output equipment, parts to card readers, fragile parts of a tape drive that read the magnetic tapes (tape heads), and programming systems stored on magnetic tape and cards, offer the best opportunity to profit by an economic collapse in a manner least likely to excite government wrath. □

the female eunuch:

book review

barbara
turner
luce

Women's Liberation is the *cause célèbre* of the decade. Naturally, we have been deluged with an outpouring of literature on the subject. Every viewpoint has been represented from the super-radical (*THE SCUM MANIFESTO, I, B.I.T.C.H.*) to the moderate (*SEXUAL POLITICS*) to the conservative approach (*THE FEMININE MYSTIQUE*). Unfortunately, many of the current books lack something. Some of them are too scholarly and plodding; others are too preposterous; a few would seem to be nothing more than slightly expanded doctoral theses. But this spring a new book that was scholarly, highly readable, entertaining, and relatively consistent entered the market—*THE FEMALE EUNUCH*. The author is a tall Australian-born professor and super-groupie, Germaine Greer. Her book will have the same impact that Simone de Beauvoir's *THE SECOND SEX* had when it was first published. Both women share a similar viewpoint—i.e., that men are not the enemy, all humans are oppressed. It is imperative for us to remember that the myths that enslave women also enslave men.

Miss Greer begins her book by stating that it is part of "the second feminist wave." The suffragettes were working for basic reform; today's women radicals want revolution. The first feminists were able to effect some of their reforms, but the author tells us that "the cage door had been opened but the canary had refused to fly out." She then relates the numerous reasons why hard-won rights were treated so lightly by the majority of the female populace.

Then came the sexual revolution. Woman was transformed into Super-Chick—a decoupage of tireless and inventive lover, efficient housewife, forever-youthful sex symbol, exquisite and imaginative interior decorator, gourmet cook, fashionplate, perfect mother, *ad nauseum*. A lot of women, including myself, were irritated by the untenable position they were almost forced into. So they rebelled; some flagrantly, others imperceptibly. Miss Greer primarily addresses her book to those women who have indeed upset the myth of the "paragon of perfection."

At the outset, the author relates that "it is impossible to argue a case for female liberation if there is no certainty about the degree of inferiority or natural dependence which is unalterably female." Therefore, *THE FEMALE EUNUCH* flows logically to take us on a step-by-step tour of ourselves.

We are first confronted with our bodies. We examine our gender, bones, curves, hair, sex, and womb. Most readers will glean little new information from this section. The author intersperses her writing with bits and pieces of the works of other authors. Each inclusion is highlighted by bold type. This is one of the book's most enhancing features.

When Miss Greer dissects the soul of a woman, she has the oxymoronic ability to be passionate yet intellectually detached. She first analyzes the stereotype woman, the "Eternal Feminine." Why does this myth of womanhood rule our culture? Does it not suffocate the emotions of men as well as women? Her wit shines through the pages. At one point, she concludes that "disgraced, unsexed April Ashley is our sister and our symbol." She surmises that

April's incompetence as a woman is what we must expect from a castrate, but it is not so very different after all from the impotence of feminine women, who submit to sex without desire, with only the infantile pleasure of cuddling and affection, which is their favorite reward.

In her overview of energy, she draws from her background as a university lecturer to comment that most women students she has encountered expend their energy conforming with "disciplinary and other requirements, not in gratifying their own curiosity about the subject they are studying." She further states that this could well be the reason that women seldom make great advances and continue

to assist men and work under their direction. She sympathetically tells us that "we must endeavor to understand how it is that women's energy is systematically deflected from birth to puberty, so that when they come to maturity they have only fitful resource and creativity." This is one of the most jolting points that the author makes.

Miss Greer then defines the title of her book. Women are eunuchs because they have been taught to deny the element of quest in their sexuality. All of our contacts are stunted from infancy onward. And when we finally become cognizant of our sex, "the pattern has sufficient force of inertia to prevail over new forms of desire and curiosity." In order to highlight her contention, she further states that "we will have to reject the polarity of definite terms, which are always artificial, and strive for the freedom to move within indefinite terms."

The author's analysis of how children's roles are distorted from infancy was particularly intriguing to me. My husband and I have a little boy. We are trying the best we can to raise him without the fetters of a sex role. We encourage his independence (far too much in the eyes of his grandmothers) and we refrain from feeding him the usual clichés. I nodded my head in silent agreement when I read Miss Greer's hypothesis that a "child's acquisition of all facilities is retarded tenfold or a hundredfold by the role he must play as Mother's product, her toy and her achievement." In comparing children who are a joy to both parents with those who exist almost only to give their mothers a purpose, one notices a multitude of differences. Little boys who have not been told that "boys don't cry,"

"boys are supposed to be brave," and little girls whose ears have not been taunted by the "sugar and spice" rhyme are much more gentle, less aggressive, and less apt to be frightened than other children. These children are people, not images. Miss Greer's chapter on "Baby" should be placed inside those free copies of Dr. Spock that obstetricians are forever handing out.

In a chapter entitled "The Raw Material," Miss Greer makes clear that "it is known . . . that sex hormones do enter the brain, but no correlation between that physiological fact and mental capacity or behavior has ever been established, although it has been assumed." She then gives a synopsis of Eleanor Maccoby's book, *THE DEVELOPMENT OF SEX DIFFERENCES*. Girls advance more quickly than boys early in life. Then the pattern changes as society begins to form and shape each child into "feminine" and "masculine." However, it is noted that "mothers who were less nurturant towards daughters during pre-school years had the more academically successful daughters."

The chapter entitled "Womanpower" is the apex of the author's thoughts and deductions. She relates

If women understand by emancipation the adoption of the masculine role then we are lost indeed. If women can supply no counterbalance to the blindness of male drive, the aggressive society will run its lunatic extremes at ever-escalating speed. Who will safeguard the despised animal faculties of compassion, empathy, innocence and sensuality? . . . Woman must have room and scope to devise a morality which does not disqualify her from excellence, and a psychology which does not condemn her to the status of a spiritual cripple.

Intelligence was once surmised to have served as "a direct index of the intensity of feeling." But now intelligence is thought to undermine it. A line from William Blake's "Jerusalem" serves as a reminder than once "a Tear was an Intellectual thing." But now Miss Greer writes "how sad it is for men to have feeling and thought in opposition." How tragic that our society has decreed that intelligence and creativity no longer

reinforce each other! Parents are told not to despair if their child has a low I.Q. score, that he might indeed be very creative. Teachers and educators smugly tell us that intelligence and creativity don't go hand in hand. Creativity seems to be coming to the forefront again. Computers monopolize much of the vertical thinking. Miss Greer argues that this places "more and more emphasis on the creative propensities of human thought." How fortunate women are that they have escaped separation of intellect and emotion! It could ultimately be the salvation of humanity.

Miss Greer's writings on the subject of work are tainted by her socialist leanings. She contends that women are the casualties of our modified and bastardized free market system. All of her arguments are the same paltry platitudes one hears from most of the other feminists. There is nothing really new in this chapter.

The next section of *THE FEMALE EUNUCH*, "Love," is masterfully and engagingly written. In many instances, the author excels at making clichés sound refreshing and original. Of course, much of her insight is quite European. Germaine Greer likes men and willingly admits it, but she opines that the only sort of love that can be based on trust and understanding is a relationship between equals. In fact, her thoughts almost parallel the message contained in a movie entitled "My Night at Maud's." Utilization of several passages from Maslow on self-realization and love is quite effective in reaffirming the author's ideas. Maslow contends that a healthy love exists between two people who respect themselves and each other—not phony roles. Miss Greer enthusiastically endorses that viewpoint.

Anyone who agrees with the Objectivist analysis of altruism will find an ally in Miss Greer. Perhaps her most uncompromising put-down in the entire book concerns women who confuse love with altruism. "They sacrifice what they have never had: a self."

As the author further dissects the images of love, she assails men and women alike for the type of situation they create for themselves in marriage. How many times have all of us heard, "We couldn't live without each other." Statements like that only indicate the eradication of one's own individuality. As Miss Greer states

. . . both . . . have sacrificed so much of what initially made them lovable to promote the symbiosis of mutual dependence that they scarcely make up one human being between them.

Unfortunately, I have observed that women who have obliterated their uniqueness far outnumber men in a similar situation. The reason for this is all too apparent: the myths of romance and marriage.

The chapter entitled "Romance" could have been one of the highlights of *THE FEMALE EUNUCH*. Its many shortcomings are the result of Miss Greer's reliance upon feelings. She attacks the women who read "romantic fiction." Obviously, more Englishwomen read Hoyer, *LOVE STORIES*, and *WOMEN'S WEEKLY* than do American women. A quick glance at the New York Times Bestseller List will indicate that the only "romantic fiction" that is heavily indulged in by American females are "gothic romances." Many of these books do not rely heavily on magic kisses, virginal white dresses, or lace handkerchiefs; they contain more mystery than kissing scenes. Nevertheless, Miss Greer makes rather sweeping statements to the effect that "a woman is never so happy as when she is being wooed!" How the author can contend this in our day of sexual revolution, when women have finally taken on the sexual ethics of men, is beyond me. She further hypothesizes that romance is the "one adventure open" to young woman and that marriage brings about the end of true romance. I rather doubt that many females still have that starry-eyes attitude. Perhaps 10 years ago, but not now!

Miss Greer's musings on the family brought out an idea that has been received favorably by several of my friends. The author states that if she had a child, she would like to group together with other mothers, rent a farm, hire a local family to maintain the house and its environs, and then come and go as she pleases. There would really be no need for fathers unless they chose to visit. The children would grow up having companionship of peers. They would also be spared the anxiety of having mothers who feel that their children are their purpose for living. They would ideally be free to become themselves—not mere extensions of their mother's frustrations. This idea is more appealing to me than that of a kibbutz.

There is some continuity with the presence of a full-time housekeeper. I would also venture to guess that many mothers would be much more interested in their offspring as a unique individual were they not tied down to them day in and day out.

In discussing relationships in the family, Miss Greer points out that the nuclear family is "possibly the shortest-lived familial system ever developed." She contrasted the single marriage family with the stem family in which the oldest male parent headed the entire household. In many cultures, this still prevails. As Margaret Mead and other anthropologists have pointed out, the children who grow up with grandfathers, aunts, uncles, cousins, brothers, and sisters, as well as the traditional mother and father, are much more secure. There is always someone there to answer questions, play, commiserate. But industrialization was one of the chief causes of the decay of the stem family. As Miss Greer points out, "More and more of the functions of the large household devolved upon the state; the care of the old, of the sick, of the mentally infirm and backward." In our own generation, more and more of us want to eliminate the state from the family's own responsibilities. For some, the commune is an attempt to create once again the stem family.

In the few pages allotted to security, Miss Greer displays a finely drawn sense of awareness. She begins by assailing us for trying to buy security. While laughing at our follies, she also illustrates the pitfalls of the welfare state, which is a bit unusual since she proclaims herself to be a socialist. She tells us

The more the state undertakes to protect a man from illness and indigence, the more it has the right to sacrifice him to the common good, to demolish his house and kill his animals, to hospitalize his children or take them into approved homes; the more government forms upon which his name appears, the more numerous the opportunities for him to be calumniated in high places.

Security is anti-life. The author quotes a young man who concludes that "security can be a killer, and corrode your mind and soul." One can almost hear his voice lower two octaves when he follows up his observation with the statement, "but I wish I had it." Most of us who have given it any thought must conclude that security as we know it is a trap. Women in particular are apt to consider marriage as the ultimate security. One only has to

INSTEAD OF CHILDREN

Since the appearance of Betty Rollin's masterful article "The Motherhood Myth" in *LOOK*, the idea of choosing to remain childless has emerged as a respectable option. Two recent books highlight this trend and describe the advantages of this course. In *THE BABY TRAP* Ellen Peck analyzes the cultural conditioning which pushes people, especially women, into parenthood, often against their best interests. She discusses a variety of alternative lifestyles and illustrates them by examples of actual couples (including Nathaniel and Patrecia Branden). A more scholarly approach is provided in *THE CASE AGAINST HAVING CHILDREN* by Anna and Arnold Silverman, which cites a number of psychological and sociological studies to support its case.

look at divorce laws to see that this sense of security is false. Miss Greer surmises that it would be best if the contractual nature of the wedding vows were made clearer. Even then, a permanent security could not be guaranteed. In this instance, the author advises that it would be best if, in all situations, people would "refuse to consider the bait of security and bargain openly. To do this a woman [or a man!] must have a different kind of security, the kind of personal security which enables her to consider insecurity as freedom."

For a woman to rise above the promises of security, it takes more than a minimal amount of self-confidence. She must remember that, when she cannot be taken for granted, her soul is her own. The author, who has obviously grappled with the problem, tells us that the woman who struggles to love from "her fullness instead of her inadequacy" may appear hard. Miss Greer encourages woman in this pursuit by gently chiding us that we all ought to remember that we were originally loved for ourselves.

Germaine Greer begins the section on "Hate" by stating that "women have very little idea how much men hate them." She illustrates her point by dissecting "pet names" that males bestow upon their female friends. Most of these endearing terms consist of baby animals and food. This point has been made by other prominent advocates of Women's Liberation. Somehow it escapes them that women, too, have been known to christen their lovers with similar names. After all, Jacqueline Onassis called her first husband "Bunny."

The author does, however, make several significant points regarding men's contempt for the women they sleep with. Oftentimes men who display such a loathing of their sex partners are at odds with their own sexuality. They create this crisis within themselves because they subject themselves to improbable situations—they categorize females into two distinct groups. There are the women they sleep with who are somewhat contemptible; there is the girl they idealize, a modern-day vestal.

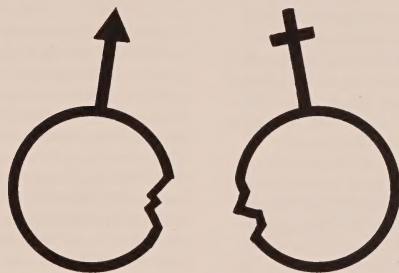
The lack of esteem for the female organ is illustrated by recognition of the most common terms of derision. This often reinforces a woman's low opinion of herself. Manifestations of this can be found in woman's profound apologies for her body. Miss Greer contends that bemoaning too small or too large breasts, short legs, hefty hips, flabby buttocks is not a reflection of fashion but of dissatisfaction with our bodies. We too often overwhelm our small store of self-confidence by seeking to change what heredity has dictated.

Misery is the next topic tackled. Most of us realize the conditions that make most housewives miserable. They read the *LADIES HOME JOURNAL*, *MCCALLS*, *HOW TO BE A HAPPILY MARRIED MISTRESS*, and *FASCINATING WOMANHOOD*. Their heads teem with ideas on making hubby happier, keeping the house cleaner, raising children with a minimum of trauma. These are their goals. They are encouraged to give themselves wholeheartedly to their families. It is tantamount to telling millions of

American women to postpone their lives for twenty years. All this propaganda takes its toll on the intelligent, creative woman who happens to be a housewife and mother. Her dilemma is serious and chances are that she will remain the biggest victim.

Unfortunately, women who are not married face a different crisis. Single women are made miserable by society's pressure to get married. A wedding band

grace than women do upon the battleground." I dispute the last point. As far as I can discern, very few people—male or female—conduct themselves gracefully in any battle. I do agree with the author on the fact that some women are so determined to "get back" at their husbands that they neglect to consider what a change of attitude could bring about. After all, a woman is less herself when revenge is her reason for living. She belongs, in fact, to the *object* of her hatred.



would seem to signify success as a woman. Germaine Greer closes the argument by saying, "given the difficulties of marriage as a way of life, and the greater difficulties of spinsterhood, happiness must be seen by women to be a positive achievement."

Miss Greer's musings on the subject of resentment contain much talk of Pyrrhic victories. She also hypothesizes that "men usually conduct themselves with more

In analyzing "rebellion," the author relates that

It is dangerous to eschew sex as a revolutionary tactic because it is inauthentic and enslaving in the terms in which it is now possible, when sex is the principal confrontation in which new values can be worked out.

It is also in this chapter that Miss Greer, a self-proclaimed socialist, casts doubt upon

"Engels' dubious anthropology" and the radical women's love for equality—Chinese style. It is pointed out that "in China militarization of women, prohibition of cosmetics and frivolous attire" and all of the other things praised in underground newspapers did little to lessen woman's role as servant to her family. Only "the more obvious evils of concubinage were eradicated." Suspensions as to Fidel Castro's true attitude toward equality for women are highlighted by one of his speeches in which he entreats the women who fought side-by-side with men in the struggle for revolution to go back to their former roles. I am tempted to mimeograph this chapter and send it to several friends in the Women's Liberation movement who keep insisting that capitalism is the reason for the dismal situation of American women today.

The book concludes with a chapter entitled "Revolution." The first paragraph begins

Reaction is not revolution. It is not a sign of revolution when the oppressed adopt the manners of the oppressors and practice oppression on their own behalf.

This belief was hinted at in *SEXUAL POLITICS* when Kate Millett analyzed Jean Genet's writing. But Miss Greer comes out and says it. She also utilizes this chapter to give advice. She urges women *not to marry*. She equates independence with freedom while stressing that marriage is antithetical to freedom. She tells of the plight of crumpled marriages. She realizes that married women with children pay too high a price for the freedom a divorce offers them. She ends her book by dubbing revolution "the festival of the oppressed." She urges us to become alive in the struggle.

THE FEMALE EUNUCH is memorable because it is sensible. Germaine Greer is not afraid to point out that too many women don't like themselves or each other because there is nothing to like. We are all lazy to some degree, we are all self-centered. When we move away from our warped visions of ourselves, when we face the truths lurking in our minds, only then will we begin to rejoice in the world we are creating. □

THE IMPACT OF EQUAL RIGHTS

One of the most profoundly libertarian pieces of legislation ever proposed—the Equal Rights Amendment to the Constitution—moved a step closer to implementation in October when it passed the House on a 354 to 23 vote. The proposed amendment is limited specifically to *government* actions; it would prohibit any law or policy on any level of government that treated women differently from men. House supporters beat back an amendment designed to emasculate the bill, by retaining “protective” legislation and draft exemption for women.

This was the second year that the bill has passed the House (after being introduced every year since 1923), but supporters predict another difficult time in the upper chamber. The Senators, generally older, nearly all male, and much more insulated from the public, don’t seem to comprehend the demand that women be treated as people. Or perhaps their resistance stems from an inability to cope with the far-reaching changes in our social structure which would result from full sexual equality.

The impact of the Amendment was the subject of a special issue of the *YALE LAW JOURNAL*. The issue pointed out that the Amendment would have a major impact on domestic/sexual relationships. As legal equals, the age of consent would be the same for both sexes, wives could keep their own names, alimony would be available to either party, and child-custody would go to the best-qualified parent. Changes in criminal law would include invalidation of prostitution laws (unless directed equally at both sexes) and statutory rape laws. “Protective” labor legislation would be wiped out, removing a major argument for paying women less. Maternity/child-rearing leaves of absence would probably become available to fathers as well as mothers. And, yes, women would participate as much—or as little—in the military as men do (and as women now do in Israel).

The authors leave no doubt where their sympathies lie and urge the Amendment’s passage because “our legal structure will continue to support and command an inferior status for women so long as it permits any differentiation in legal treatment on the basis of sex.”

SOURCES:

“Women’s Equal Rights Backers Win House Vote for Amendment,” *LOS ANGELES TIMES*, 13 October 1971.

“Facing Equality for Women,” *TIME*, 4 October 1971, pp. 58-59.

UNMENTIONABLES HIT THE MEDIA

Can advertising be a force for social change? When it throws aside old taboos and deals openly with sexual problems, it certainly can. And that seems to be happening with several types of products.

In September television viewers for the first time began seeing commercials for Playtex tampons, a followup to last year’s breakthrough for feminine hygiene sprays (begun by Objectivist adman Jerry Della Femina). The new commercials, like those for Scott Paper’s Confidets sanitary napkins, are so far being shown only on stations that do not abide by the National Association of Broadcasters puritanical “Code”—the same standard that forbids liquor ads and prohibits drinking any of the beer shown in beer commercials. The manufacturers of feminine hygiene products have repeatedly petitioned for changes in Code policy but so far to no avail. Meanwhile, more and more independent stations are eagerly going after the new advertising dollars.

In the male products area, there has been a new thrust into magazine advertising. Following Julius Schmid Co.’s very low-key ads promoting “birth control for men” in *PLAYBOY* and similar magazines, competitor Young’s Drug Products Corp. has started placing half-page full-color illustrated ads for Trojan prophylactics in such major magazines as *LOOK*. Although still pitched to the “prevention of disease” theme, the ads are nonetheless a significant departure from tradition. Like the feminine hygiene ads, they may help free this society of some of its destructive hang-ups about sex and the human body.

SOURCE:

“Feminine Hygiene and the TV Code,” *BUSINESS WEEK*, 11 September 1971.

A NEW SLANT ON TV NEWS

On November 2, the NET program “The Advocates” presented a significant topic—a debate on “Should Television News Be Exempt from the Fairness Doctrine?” Each week “The Advocates” presents an hour-long debate on a topic of interest and then invites viewers to write in their vote. Past debates have included pros and cons on school vouchers and pro and con on whether the government should drop its case against Daniel Ellsberg (63% said it should). The total number of votes cast is around 8000—small enough for libertarian votes to make a difference.

This particular show was interesting in that there was a libertarian (and former *OBJECTIVIST* author) on each side of the debate! Star witness of the “yes” team was Edith Efron, author of *THE NEWS TWISTERS* and staff writer for *TV GUIDE*. The star witness for the “no” team was Jeffrey St. John, columnist and CBS and NBC news commentator.

The basic position of the “yes” team was that while it was very desirable to get the government completely out of TV licensing, this was not technologically feasible, given the limited number of VHF channels. (No mention at all was made of UHF and only brief mention of cable TV. Miss Efron mentioned only “pay TV.”) Meanwhile, therefore, the stranglehold that liberal viewpoints have in the networks should be broken by FCC extension of the fairness doctrine into news broadcasting.

The “no” team took the position that the fairness doctrine already represented encroachment into free speech and that to extend the doctrine was to extend coercion. The point was made at length that most towns have more TV stations than newspapers and that if the three networks represent a monopoly to be regulated, then newspapers and the wire-services that feed them would logically be subject to the same regulation.

No mention was made by either side of the spectacular failure of the government to apply the fairness doctrine to itself or to “public service” broadcasting. (*REASON* editor Tibor Machan once tried unsuccessfully to obtain equal time to argue against the government’s ads for Savings Bonds and the Peace Corps.) The most important point, however, was that both sides explicitly wanted the government out of any normative licensing—the only quibble was over what to do until that end can be achieved.

TILL THE END OF THE CONTRACT . . .

One of the holdovers from the days of 40-year lifespans is the ideal of marriage "till death us do part." Mounting divorce statistics (one out of three marriages in California, one out of four nationwide) belie our devotion to this ideal—and were it not for inertia, financial ties, restrictive divorce laws, and of course "the children," one wonders how high the rate might go.

One way of facing reality might be to make marriage contracts for shorter terms, with options to renew. This idea was proposed this year in Maryland. Two female legislators, Lena K. Lee and Hildagarde Boswell, introduced a bill in the House of Delegates last February that would have permitted three-year, renewable marriage contracts. Delegate Boswell stated, "I'm a firm believer that you shouldn't be shackled to people whom you love. I'm also a firm believer in trying to adjust yourself as easily to marriage as possible, and, if it doesn't work out, getting out as amicably as you can . . . I'm quite sure the church won't like this, but with the 18-year-old vote coming in, I think the youngster will look upon this as a totally new approach toward marriage and a family situation."

The bill failed to pass, but Ms. Boswell is now writing a book on the contract marriage concept to lay the groundwork for future legislative attempts.

SOURCES:

"Nuptial Vows Would Expire in 3 Years," Associated Press, 26 February 1971.

"Her Bill Failed to Pass But Had Other Results," UPI, 18 October 1971. □

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1. Entries are due by January 31, 1971 and should be submitted to Contest, 15 Yale Street, Winchester, Mass.
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3. All entries become property of the New England Libertarian Alliance.

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publisher's notes

● Lanny Friedlander, founder and original editor of *REASON*, is now in business as Conceptual Design Group, Box 5970 Grand Central Station, New York, NY 10017 (212-233-5910). The firm offers a variety of graphic design services. One of Mr. Friedlander's recent designs is the book cover for Roger J. Williams' *NUTRITION AGAINST DISEASE*.

● Dr. Albert G. Wilson and his wife Donna are going to repeat their excellent course on *THE FUNDAMENTALS OF FUTUROLOGY* during the Winter Quarter 1972 at the University of California, Los Angeles, Extension. They last gave it in the Spring Quarter 1971, and it treated the four major components of the emerging science of change: *Theory* (Dynamics and Modeling of Change, the Concept of Alternative Futures), *Methodologies* (Morphological Construction, Iterated Feedback Surveys, and Trend Extrapolations), *Assessments* (Values and Value Systems, Technological and Social Assessments), and *Planning* (Long Range and Short-Range, the Planning of Planning). Dr. Wilson defines Futurology in part as "the study and design of methodologies for imaging, forecasting, and shaping the future and influencing change; the scientific study of . . . any activity that predicts or shapes the future; the study of the nature of time and the dynamics of change." As readers of our issue on Social Change (*REASON*, June 1971) will appreciate, a course such as this has some far-reaching implications for libertarianism, and has much to offer those interested in acquiring some tools to use in promoting societal change in accord with libertarian values.

For those living in the Los Angeles or Southern California area, this course is highly recommended. Further information about the course and enrollment can be obtained from University of California Extension, Los Angeles, CA. The course reference is X 403.1.

● *REASON* apologizes for a mixup in last month's photographs. Shots of Boston appeared in place of New York (page 7). Although the principle the photos meant to illustrate was well served (as evidenced by the ease with which the mixup occurred), in behalf of accuracy we are publishing this apology.

● Previously, *REASON* announced its intention to award a prize subscription for the best letter selected to be published each month. In view of the difficulty encountered in selecting the "best" of the highly diverse letters we receive, *REASON* will not award such prizes.

We are pleased by the quality and quantity of mail received from our readers and hope to continue to publish a lively and literate selection of letters.

● Look for large increases in unemployment if the latest Democratic-backed minimum wage bill is passed. One of the hardest-hit categories is likely to be household maids and cleaning women, who are currently not covered by minimum wage laws. Under the bill, people would be forced to pay such workers \$1.80 per hour in 1972 and \$2.00 an hour starting in 1973. For those who retain their jobs, of course, this will be fine, but many of those employed by lower and middle-income families will simply be let go and may end up on welfare.

● Oblivious to the very real dangers posed by automobile airbag systems ("Is 'Inflation' Good for You?" *REASON*, March 1971), Ralph Nader is contemplating legal action to force the Transportation Department to reinstate its now-cancelled order requiring installation of front-seat airbags by August 1973. Nader apparently goes along with the bureaucratic trade-off that more lives will be saved by airbags that work than will be lost due to (inevitable) accidental misfiring—*ergo*, airbags are good and can legitimately be forced on everybody. Whatever happened to the individual's right to decide for himself what risks to take with his own body?

● A new journal will make its debut in January: *THE JOURNAL OF LEGAL STUDIES*, published by the University of Chicago Law School. It will be edited by law professor Richard A. Posner, with assistance from an advisory committee including Chicago-school economists Gary S. Becker and George J. Stigler and Norval Morris, coauthor of the excellent (and libertarian) book *THE HONEST POLITICIAN'S GUIDE TO CRIME CONTROL*. Volume 1, Number 1 will

include articles by George Stigler and Harold Demsetz. Subscriptions to the twice-yearly journal are \$8.

● A new libertarian political party based on Objectivist principles has been announced by John D. Daniels. Further information on the Capitalist Party, including a statement of principles, may be obtained from Mr. Daniels at 510 S. Normandie, Apt. 307, Los Angeles, CA 90020.

● Life Problems Consultants is an association of libertarian oriented psychiatrists and psychologists. Present members of the association are Geoffrey Hosta, M.D., Rod Shorter, M.A., and Henry E. Jones, M.D. Although each member of the association is autonomous and independent in the conduct of his therapy practice, the consultants are in agreement on certain fundamental issues. According to Dr. Jones:

"First, we are libertarians. Our entire approach to problems of living is consistent with this philosophy. This, of course, means that our psychotherapy is based on values which are individualistic and egoistic rather than the usual altruistic values underlying most psychotherapy practiced today.

"Second, we reject the mental disease concept of psychological problems. Any concept of a medical etiology of psychological problems bootlegs psychic-determinism via physiology and is sloppy epistemology.

"Third, each member of Life Problems Consultants is also a member of the A.A.A.I.M.H. (The American Association for the Abolition of Involuntary Mental Hospitalization) and opposed to any form of coercive "psychiatric treatment."

"Fourth, we are firmly committed to the belief that absolute privacy and confidentiality is essential to our work. Communications with our clients and the information given us is held in strictest confidence.

"Fifth, our goal is to assist our client toward greater autonomy and independence in the conduct of his life."

Further information may be obtained from Dr. Jones at 1888 Century Park East, Suite 1810, Century City, CA 90067. □

letters

■ I recently received a letter which was stamped with a slogan that reminded me of your magazine and its slogan, "REASON, Consider the Alternative." The slogan is "Ours IS to Reason Why" and the letter was from the Chicago Society of Atheists. Perhaps your readers would enjoy this alternative to the usual "Ours not to reason why."

Richard Latimer
West Chicago, Illinois



Have Faith!

■ I have been thinking quite a bit about the view of social change implied in your article "Leverage Points for Social Change" (REASON, June 1971). It seems that there is an interaction between cultural change and change in political structures which most Objectivists have not picked up. Cultural change is the independent variable (there has to be some intellectual predisposition toward libertarianism before libertarians could be hired to work in think tanks, etc.), as a result of the fact that man has free will; changes in the political structure can induce further changes in the culture, which in turn can induce further changes in the political structure. To concretize this, imagine that the transportation industry were completely de-regulated as the result of libertarian advice to President Nixon (ha!!). Since free competition produces a superior result compared to government regulation, over time the results would be observed, and (if there were libertarians in the culture to draw the proper conclusions) people would see that freedom works. A second result of de-regulating the transportation industry would be to foster the rise of

competent, independent, rational men within the transportation industry, and to cause the demise of those whose prime qualification for their jobs is the ability to kiss asses in Washington. The people who are at the top, so to speak, are usually more important in determining cultural trends than the people who are on the bottom.

The same type of interactions occur between cultural change and all other aspects of reality that man faces. For example, technological change can make it easier—or harder—for men to see that freedom is workable, and technological change tends to change the relative "rankings" of people in society, so that the people who have risen tend to "count for more," culturally, than they did before. Another example is the existence of so much open land in early America.

An analogy can be drawn between this sort of process and what Ludwig von Mises calls "the driving force of money." Cultural change is the independent variable, as is the change in people's preferences. And the political structure's impact on the culture is analogous to "the driving force of money." Clear?

Frank Bubba
Philadelphia, Penn.

■ I was very pleased to read Tibor Machan's review of my book, *RETURN TO REASON* (REASON, October 1971). I genuinely appreciate both the praise and the criticisms he offered.

My reference to Objectivism as the only rational school of contemporary philosophy was intended to convey the point that I have an intellectual commitment to Objectivism. In other words, I wanted to make it clear that I am not a "neutral" commentator. However, it is true that I did not discuss any other schools of thought in an effort to prove by comparison that Objectivism is the only rational school. Hence, he is correct in stating that I do not establish such a claim in the book. No doubt, it would have been better had I said, "For several years, I have been a student of what I consider to be the only rational school of . . ."

Concerning contextualism: a commitment to contextualism is *implicit* in my treatment of the various aspects of Objectivism. I do concede, however, that I do not *explicitly* deal with this concept, and I further agree that such an explicit treatment would have enhanced the value of the book.

Concerning non-human or special rights: If I have understood Machan's comments, we are dealing here with what political scientists call substantive rights vs. procedural rights. My understanding of the Objectivist position is that procedural rights are heavily discounted; I cannot recall any explicit reference to them in the works of Ayn Rand. My own position, which I believe to be the Objectivist position, is this: so-called procedural rights are not really rights at all and should not be referred to by that name. Such "rights" are actually privileges or procedural guarantees of one type or another. Examples: the "right" to trial-by-jury, to vote, of *habeas corpus*. These guarantees may be very important in the context of a representative democracy and an advocate judicial system, but such institutions as representative democracy and advocate courts are not *necessary* to the protection of freedom and justice.

I cannot agree with the comment that a man cannot alienate himself from one or more of his rights. Objectivism defines a right as a moral principle, defining and sanctioning a man's freedom of action in a social context. I think the key word for the present discussion is "sanctioning." What the criminal abdicates is, in my judgment, the sanction itself. Otherwise, when he is subjected to a penalty, we would have to say that he is being victimized, i.e., that no penalty can be *just*.

To phrase it a bit differently: Either a particular freedom of action is sanctioned, or it is not. If it is in fact sanctioned, then no interference from others (including the courts) is justified. If, however, the sanction has in some way been negated, then such interference can be justified. Hence, I conclude that it is the sanction itself that the criminal "sets aside" by his criminality. Since the sanction is the very essence of the right itself, I think we can say that the criminal does in fact set aside the right, not merely opportunity.

Paul Lepanto
Poughkeepsie, N. Y.



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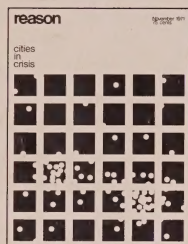
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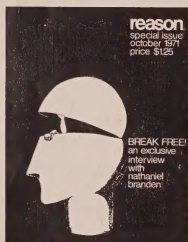
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DISCRIMINATION IN EDUCATION

NEWSLETTER

Vol. 1 Nos. 1 and 2

Oct.-Dec. 1975

*Note and
return,
please.*



Educational equity for women will lift restrictions on the aspirations, experiences, and options of both women and men and thus raise the quality of their participation in American society.



DISCRIMINATION IN EDUCATION

NEWSLETTER

Our newsletter thus begins — our communications network for keeping us all up-to-date on progress made and progress needed in the elimination of sex discrimination in education.

For some time to come there will be educators, students, parents and humane individuals in many other walks of life who will be coming to their first realization that sex discrimination does indeed exist in our schools and society and is indeed damaging — and not just to girls and women. For their benefit, this first issue recommends some basic readings in awareness.

Others are already involved in on-going efforts to expose and eradicate sexism in all its subtle and blatant forms. For their benefit, succeeding issues of the Newsletter will provide in-depth treatment of particular topics: sports, Title IX, non-sexist curricular materials, etc.

Since we plan to serve the interests of all educators — from pre-nursery to post-doctoral — future issues will also feature articles and source material relevant to various educational levels. Some community colleges, for instance, have designed innovative programs for women and mature people returning to education. We would like to publicize the efforts of such groups.

Sex Discrimination in Education Newsletter is intended as a guide to sources and issues. If we have omitted a category that you deem important, please let us know. We want to establish a thorough communications network so we look forward to receiving more materials from our readers — articles, reviews, notices of meetings and conferences, court rulings, and reports on action programs in your local school system or community.

A more specific intent of this Newsletter is to contribute toward the implementation of the Women's Educational Equity Act (1974). Al-

though Title IX of the Education Amendments of 1972 does not require the elimination of sex stereotyping in textbooks and curricular materials, the Women's Educational Equity Act specifically includes provisions for the support of research and corrective programs in this area.

Progress in achieving educational equity for women at all levels is occurring but also lacking. Sexism exists somewhere near you. HEW's Office of Education defines sexism as:

the collection of attitudes, beliefs, and behaviors which result from the assumption that one sex is superior. In the context of schools, the term refers to the collection of structures, policies, practices and activities that overtly or covertly prescribe the development of girls and boys and prepare them for traditional sex roles. (1)

Alert and humane individuals must challenge the assumptions resulting in sex stereotyping, especially unconscious ones like the assumption that people of the same sex — or race — do or should have predictable interests and abilities.

We are especially interested, therefore, in reporting on legislation, programs, readings, and research designed to broaden career options for women and assist their entry into occupational fields. Educational equity for women will lift the restrictions on the aspirations, experiences, and options of both women and men and thus raise the quality of their participation in American society.

How, we've asked ourselves, shall we evaluate the effectiveness of this newsletter in establishing a communications network devoted to implementing the Women's Educational Equity Act? The main criterion, it seems to us, is its usefulness in the development of your awareness. Give us some feedback. Tell us what further resources you need and share your resources with others, through us.

Dr. Sara Ann Lincoln

ISSUES

AFFIRMATIVE ACTION

Affirmative Action is an essential aspect of eliminating sex discrimination practices. Affirmative Action is action designed to challenge and change the status quo. What are the practices and what action can be taken? We found out in 17 pages of easy reading in *Higher Education Guidelines*, and we recommend that you obtain a copy from the Regional Office for Civil Rights in your area, or from the Public Information Office, Office for Civil Rights, Dept. of HEW, Washington, DC 20201. They are guidelines for implementing Executive Order 11246 which requires that federal contractors (most schools and colleges) take affirmative action that will ensure nondiscrimination. Here are some key excerpts. "Executive order 11246 embodies two concepts: nondiscrimination and affirmative action. Nondiscrimination requires the elimination of all existing discriminatory conditions, whether purposeful or inadvertent. A university contractor must carefully and systematically examine all of its employment policies to be sure that they do not, if implemented as stated, operate to the detriment of any persons on grounds of race, color, religion, sex, or national origin. The contractor must also ensure that the practices of those responsible in matters of employment, including all super-

visors, are nondiscriminatory.

"Affirmative Action requires the contractor to do more than ensure employment neutrality with regard to race, color, religion, sex, and national origins. As the phrase implies, affirmative action requires the employer to make additional efforts to recruit, employ, and promote qualified members of groups formerly excluded, even if that exclusion cannot be traced to particular discriminatory actions on the part of

We recommend these two leaflets produced by the Project on the Status and Education of Women (AAC), 1818 R. Street NW, Washington, DC 20009. They are brief, clear, and free. "Summary of Federal Policy Concerning 25 Affirmative Action Issues in Employment," "Office for Civil Rights Memorandum 'clarifies' Affirmative Action."

the employer. The premise of the affirmative action concept of the Executive Order is that unless positive action is undertaken to overcome the effects of systematic institutional forms of discrimination, a benign neutrality in employment practices will tend to perpetuate the status quo ante indefinitely."

Is there an Affirmative Action program in the institution you

are associated with? Is one needed?

"The Affirmative Action concept does not require that a university employ or promote any persons who are unqualified. The concept does require, however, that any standards or criteria which have had the effect of excluding women and minorities be eliminated, unless the contractor can demonstrate that such criteria are conditions of successful performance in the particular position involved."

"In many situations persons who hold the same or equivalent positions, with the same or equivalent qualifications, are not paid similar salaries, and disparities are identifiable along lines of race, color, national origin, sex or religion." (A male 'administrative assistant' and a female 'senior secretary,' for instance, may have equivalent positions and qualifications but not equivalent salaries or promotion potential.) "If employees are generally granted leave for personal reasons, such as for a year or more, purposes relating to child care should be considered grounds for such leave and should be available to men and women on an equal basis."

Contractors are supposed to advise employees of the existence of an affirmative action program and "Make available such elements of [the] program as will enable employees to know of an avail themselves of its benefits." The Office of Civil Rights goes even further and urges institutions to make public their affirmative action plans.

HIGHER EDUCATION GUIDELINES, Executive Order 11246, from which we have just quoted, contains a copy of Title IX: Prohibition of Sex Discrimination. Write your Congressman, or HEW, for a copy of the new Title IX regulations.

PEER, Project on Equal Education Rights, has published a four page summary of the Regulation for Title IX. Individual copies are free; bulk copies are \$5.00 per hundred. PEER, 1522 Connecticut Ave. NW, Washington, DC 20036.

INSTITUTIONAL SELF-EVALUATION UNDER TITLE IX OF THE EDUCATION AMENDMENTS OF 1972

The new Title IX regulations require institutional self-evaluation which must be completed by July 21, 1976, and kept on file for three years. This later amendment to the regulations was evidently a special idea of the Secretary of HEW. Since a Coordinator must be appointed for the evaluation, there is some danger that the Coordinator may wind up doing most of the evaluation report. This procedure would seem to undercut the entire concept of departmental autonomy and decentralization; therefore, it would be an extremely bad posture to allow such an evaluation to be done almost entirely from a central office. Also, an overly-centralized effort can lead to proforma responses from departments which will not be adequate under the regulations.

The idea behind self-evaluation is that an institution should be allowed to find out where it might be in violation of the new regulations and

to put its own house in order before being subject to a charge of non-compliance. The required review presents an outstanding opportunity to communicate the policy and requirements of Title IX to the entire school, college or university community. Each self-evaluation ought to be geared to the particular governing structure of the institution in question. An ideal evaluation would mean the distribution of Title IX regulations to each departmental or divisional unit, with each unit writing its own self-evaluation. This should apply to non-faculty sectors as well as to the faculty area. While it might seem to be a time-consuming procedure, if adequate time is invested initially to create a real understanding of the requirements and operation of Title IX and its regulations, more time will be saved in the long run, since the entire institution will then understand what methods have been selected to achieve it.

Virginia Davis Nordin

Other sources of information about affirmative action: The Ford Foundation has awarded the Project on the Status of Woman of the Association of American Colleges a grant to develop training materials for a series of regional affirmative action conferences for academic administrators. Information is available from the Project on Academic Affirmative Action Training, 1625 K St. NW, Washington, DC 20202.

The Association of University Professors (AAUP) supports the Title IX regulation instructing institutions to conduct self-evaluations. (See *Academe*, Oct. 1975). It also supports the other voluntary method of Title IX compliance requiring institutions to "adopt and publish grievance procedures providing for prompt and equitable resolution of student and employee (Title IX) complaints." The AAUP has offered testimony in Department of Labor public hearings supporting a continued application of affirmative action requirements to higher education employment. *AAUP, One DuPont Circle, Washington, DC 20036.*

H.E.W. has initiated hearings on a sex discrimination case concerning the University of Texas at Austin, according to an article in *The Chronicle of Higher Education*, Oct. 14, 1975. This is the first time the government has formally proposed barring a college or university from federal contracts until allegations of sex bias are rectified. "This is more drastic than any of our past actions," a spokesman for the Office of Civil Rights said.

ACADEMIC WOMEN AND UNIONS (a publication of the Modern Language Association's Commission on the Status of Women in the Profession) is a collection of articles written primarily by women which describes their experiences with collective bargaining. The book is available for \$2.00 from the MLA Commission, T-21, Staten Island Community College, Staten Island, NY 10301.

THE PROGRAM FOR EDUCATIONAL OPPORTUNITY [1046 SEB, Univ. of Michigan, Ann Arbor, MI 48104] publishes a periodic newsletter: "Title IX Line." It is in question/answer form and is sent free of charge to all school superintendents, K-12, in Michigan. You too may subscribe to "Title IX Line." According to Chuck Vergon, Newsletter Editor, most states have a Program for Educational Opportunity. The one in your state might have a publication on Title IX or might appreciate knowing about this service that the PEO in Michigan is providing for school administrators.



PROMOTE EQUAL PEOPLE

Two pamphlets are available from NEA: *What is Affirmative Action? Combatting Discrimination in Employment*. \$1.00. *Combatting Discrimination in the Schools: Legal Remedies and Guidelines*. \$1.25. Order from National Education Association, 1201 16th St., NW, Washington, DC 20036.

TRENDS IN EDUCATIONAL ATTAINMENT OF WOMEN. U.S. Department of Labor, Wage and Labor Standards Administration, Women's Bureau.

UNLADYLIKE AND UNPROFESSIONAL: ACADEMIC WOMEN AND ACADEMIC UNIONS, ed. by Elaine Reuben and Lenore Hoffman (Jan. 1975). Both these pamphlets are available from MLA Publications Center, 62 Fifth Ave., New York, NY 10011.

GUIDELINES FOR AFFIRMATIVE ACTION. The Modern Language Association's Commission on the Status of Women in the Profession has reprinted and revised *Academic Women, Sex Discrimination, and the Law*. The updated version includes new material on Title IX as well as a checklist for monitoring college affirmative action programs. The booklet is available for \$1.00 from the MLA Commission, T-21, Staten Island Community College, Staten Island, NY 10301.

AAUW UPDATES CAUCUS LIST. The American Association of University Women has updated its list of "Women's Caucuses and Committees in Professional Associations." The list includes 90 groups which are comprised solely of women in the various professions or which have been organized within "parent" professional associations. For a copy of the list, contact Dept. of Higher Education, AAUW, 2401 Virginia Ave. NW, Washington, DC 20037.

FAIR EMPLOYMENT REPORT. Bi-weekly Newsletter published from the nation's capital, Box 1067, Blair Sta., Silver Spring, MD 20910. The annual subscription rate for individuals is \$60.00 but your local library may subscribe, and you can read it there.

Presses,

THE FEMINIST PRESS. This press, like KNOW INC., is a non-profit, tax exempt organization engaged in educational change. Their aim is to publish (and thus encourage) literature of the non-sexist kind.

Among other things, it publishes fiction, oral history, biography, works on women and medicine and women in medicine, children's literature, and an indispensable reference guide to women's studies: **FEMINIST RESOURCES FOR SCHOOLS AND COLLEGES: A GUIDE TO CURRICULAR MATERIALS.** (\$1.00 plus .25 postage). See the section "Sexism in Education: Basic Readings." For teachers, there's an annotated bibliography of inexpensive paperbacks for use in high school classrooms and a packet of materials for in-service education. *The Feminist Press, SUNY College at Old Westbury, Box 334, Old Westbury, NY 11568.* The Feminist Press has recently received a Carnegie grant of \$140,000 for the development of high school curricular materials on the changing roles of women.

BOOKS WITH OPTIONS. An annotated bibliography of non-sexist books for children and younger people compiled by the Boulder, Colorado, AAUW. Revised Fall 1974. Price \$2.00. *Write Books with Options, 420 Hawthorn Ave., Boulder, CO 80302.*

RESEARCH GUIDE IN WOMEN'S STUDIES 1974. Naomi Lynn, Ann Matasar, and Marie Rosenberg. This compendium lists interest groups, book stores, clearing-houses, presses, a selected list of periodicals, legal services and organizations, journals of various academic disciplines, an overview of course offerings, etc. Available from *General Learning Press, 250 James St., Morristown, NJ 07960.* (Price not known.)

Catalogs,

Bibliographies

KNOW. The objective of KNOW Press is to disseminate the literature of the women's movement and to construct an information network to be used to propagate social change. It publishes reprints of articles from a great variety of magazines. Its series called **FEMALE STUDIES I-X** is especially relevant to women's studies teachers. The content of each issue is described in the KNOW categorized price list. One can buy all the articles within a category at a 20% discount. *KNOW Inc., PO Box 86031, Pittsburgh, Penn. 15221*

THE NEW WOMAN'S SURVIVAL CATALOG \$5.00. ed. by Kirsten Grimstad and Susan Rennie 1973. Published by Coward, McCann, & Geoghegan, Inc., 200 Madison Ave., NY, NY 10016. This big book (it's more than a foot tall) is patterned after the "Whole Earth Catalog," and is probably the most comprehensive catalog of answers, aids and tools for women battling sexism. Various chapters cover Communications, Art, Self-Health, Children, Learning, Self-Defense, Work and money, Getting Justice, and Building the Movement. Their new book (1975, Knopf) is **THE NEW WOMAN'S SURVIVAL SOURCE BOOK (\$5.00).** It adds new dimensions.

READINGS IN SEX ROLE STEREOTYPING AND SEXISM IN THE SCHOOLS. A bibliography of articles and books compiled in January 1974 by the Cornelia Wheaton Task Force on Socialization. *Women's Liberation Center, 2214 Ridge Ave., Evanston, IL 60202 (312) 475-4480.*

THE WOMEN'S GUIDE TO BOOKS 1974. A selected list of about 250 books, all briefly annotated. Published by MSS Information Corp., 655 Madison Ave., New York, NY 10021.

The main thing is to become informed, then stay that way. That's the **initial** thing, rather; the main thing is to care. Personal experiences with sex discrimination in education — or observations of it — provide the incentive for gaining both information and clout. Periodicals provide that up-to-date information and often suggest strategies for effecting change.

This newsletter promises to keep you abreast of developments in the field, to direct your attention to other periodicals and collective endeavors devoted to eliminating sexism. We have begun with a list of those periodicals focussing on the present and the practical. Other periodicals focus more on historical, literary, and theoretical perspectives. If your favorite periodical is not listed, please tell us about it.

Numerous periodicals not specifically concerned with women or education have published special issues on women or sex discrimination. In a future issue of this Newsletter we will list these. Please let us know about any special issues that come to your attention.

THE SPOKESWOMAN. A crossroads of communication for women. Monthly newsletter published at 1957 E. 73rd St., Chicago, IL 60649. Annual subscription rates: Individuals \$9.00, Institutions \$16.00.

From The Spokeswoman, July 15th. Regulations for **implemen-**

WEAL. Women's Equity Action League is an organization dedicated to improving the status of *all* women through education, legislation and litigation, primarily. It seeks to promote the economic progress of women, to press for full enforcement of existing anti-discrimination laws, to pass new legislation improving women's status, to correct *de facto* discrimination against women, and to urge that girls be prepared realistically for life. WEAL introductory materials kit — \$1.00; WEAL Washington Report — \$7.00 a year; WEAL membership (includes the Washington Report) \$15.00. *Women's Equity Action League, 799 National*

Press Bldg., Washington, DC 20045.

The Educational and Legal Defense fund of WEAL has announced the establishment of a national clearinghouse on sex discrimination in sports to serve as a center of current information on the subject. WEAL is collecting information not only about sex discrimination in athletics and physical education programs in schools and colleges, but also about the funding of sports programs. Information may be sent to *WEAL Fund, National Clearinghouse on Sex Discrimination in Sports, National Press Bldg., Washington, DC 20045.*

PERIODICALS

DO IT NOW. Newsletter published by the National Organization for Women, 5 S. Wabash, Suite 1615, Chicago, IL 60603. Annual subscription rate \$2.00. NOW's legislative office is located at 1266 National Building, Washington, DC 20004. Write the Chicago office for information on starting a local chapter of NOW.

COMMENT. Quarterly magazine on research about women. Annual subscription rates: individuals \$6.00, Institutions \$10.00. Arrangements may be made to publish materials from programs, centers, conferences, seminars, institutes, workshops, and research projects. *American Council on Education, Office of Women in Higher Education, 1 DuPont Circle, Washington, DC 20036.*

tation of Title IX of the Education Amendments Act of 1972 banning sex discrimination took effect July 21, 1975, despite Congressional attempts on several fronts to weaken the rules and the statutes. The regulations which spell out Title IX's prohibitions against sex discrimination in admissions, employment, curriculum,

housing, financial aid, and athletics in schools and colleges receiving federal aid, have been the subject of controversy for more than three years. The regulations do not cover sex-biased textbooks, and women's groups charge inadequacy in other aspects as well: grievance and enforcement procedures, school sports programs, etc.

MS. MAGAZINE. Since it began publication in the spring of 1972, *MS* has been an excellent all around source of information on women's liberation. Its editorial policy is to provide access to every voice and point of view on the complex human issues raised by the women's movement. This means, of course, that any reader will come up against issues she doesn't want to see discussed in print or perhaps discussed from that particular bias. But conservative as I am, there hasn't been a single article that didn't contribute to either my willing or unwilling effort to become more aware. **THE FIRST MS. READER** (ed. by Francine Klagsbrun, Warner Paperback, 1973) is an anthology of *MS* articles from the first issue of *MS*. Enough of these articles are classics that you might well consider this as a text in an introductory course. Here are titles of several of the classics: "I Want a Wife," "Why Women Fear Success," "The Sexual Revolution Wasn't Our War," "The Hole/Birth Catalog," "Men's Monthly Cycles." A subscription to *MS* costs \$10 a year and can be ordered from *MS Magazine*, 123 Garden St., Marion, Ohio 43302.

CHANGE 1975. The magazine for Higher Learning published monthly by Educational Change Inc. Professional subscription rate \$14.00/year. Others \$18.00, student rate \$10.00. Order from *Change Magazine*, NBW Tower, New Rochelle, NY 10801.

WOMEN'S SPORTS. Published monthly. write to 1660 S. Amphlett Blvd., San Mateo, CA 94402.

Resource Center for Sex Roles in Education — Newsletter. This resource center is a project of the National Foundation for the Improvement of Education. The Center is primarily concerned with three goals: 1) preparing materials that will assist schools and community groups in the reduction of sex role stereotypes; 2) developing a national clearinghouse of materials and resource people; 3) providing assistance to groups concerned with sex role stereotyping and providing training and technical help in carrying out these projects. The Resource Center is concerned with reaching the maximum number of concerned individuals. To be put on their mailing list and receive their free Newsletter write to *Resource Center for Sex Roles in Education*, c/o The National Foundation for the Improvement of Education, Suite 918, 1156 15th St. NW, Washington, DC 20036.

Women Today. For current information on legislation, resolutions, and hearings relevant to sex discrimination. *Today Publications and News Service, Inc., National Press Bldg., Washington, DC 20045.* Published bi-weekly. Annual subscription rate \$18.00.

THE LIBERTY CAP. A monthly bibliography/newsletter of recently published, non-stereotyped children's books and resources. Six issues are \$4, single issues are \$.75. Write: *Enid Davis*, 1050 Newell Rd., Palo Alto, Cal. 94303.

WOMEN'S STUDIES ABSTRACTS. A list of periodicals which have contained the most articles abstracted or listed in *WSA* is included with the annual index. Interested persons are invited to abstract. *WSA* also includes book reviews and book review listings. Published quarterly. Annual subscription rate: Individuals \$8.50; Students \$7.00; Libraries \$15.00; Single issue \$4.00. *Women's Studies Abstracts*, PO Box 1, Rush, NY 14543.

"KEEPING UP". Newsletter of the clearinghouse for Social Studies/Social Science Education. The January 1974 issue cited ERIC documents available on Women's studies. *Clearinghouse for Social Studies Education*, 855 Broadway, Boulder, CO 80302.

CARNEGIE QUARTERLY. Published by Carnegie Corporation of New York, 437 Madison Ave., New York, NY 10022. Each issue describes only a few of the many Carnegie supported projects. The issue of Fall 1974 (Vol. 22, No. 4) reports on racism/sexism in children's books and what is being done by the Council on Interracial Books for Children, Inc. For further information, write Bradford Chambers, CIB, 1841 Broadway, New York, NY 10023. The fall 1974 issue also reports on teacher centers designed to help teachers create and implement the open classroom approach. One such center is the Creative Teaching Workshop, an activity of Experimental Education, Inc., in N.Y.C. For further information write *Floyd Page*, *Creative Teaching Workshop*, 115 Spring St., N.Y., NY 10012.

HER-SELF. A woman's community journal. 225 E. Liberty St., Ann Arbor, Michigan 48108. There are other community newspapers in addition to *Her-Self* which could be used as models for communities wishing to start their own local journals. **MAJORITY REPORT.** Bi-weekly, contains news of feminism in N.Y.C. and state and throughout the country and even excellent news of the movement abroad. 74 Grove St., N.Y., NY 10014. \$3.00/year.

SPEAK OUT. Monthly, is strong on articles of legislation affecting the status of women but not all the material is devoted to legislative issues.

SPEAK OUT: A FEMINIST JOURNAL. 1184 Washington Ave., Albany, NY 12210. \$3.00 per year.

WOMEN'S STUDIES NEWSLETTER. This is a quarterly newsletter of current developments in women's studies courses and programs. It is published by **THE FEMINIST PRESS.** The Spring 1974 issue contained an article about evaluating a women's studies course. It mentioned general goals for women's studies courses, then outlined an eight step procedure for evaluating methods used in achieving those goals. The procedure includes active participation by students, and thus it fits in with our desire for a student-centered, non-authoritarian classroom. It's a procedure that can be used during a course or instructional sequence so that planning and evaluation might become a synonymous process. The Fall 1974/Winter 1975 issue contains views and assessments of various organizations on the implementation of Title IX.

FEMALE STUDIES I-VII. This series published by KNOW, INC. is especially relevant to women's studies teachers. The content of each issue is described in the KNOW categorized price list. **FEMALE STUDIES I, II, III** contain college level course syllabi. **FEMALE STUDIES IV** contains twelve essays articulating and confirming that women's studies courses should be innovative and non-authoritarian in *process* (teaching style) as well as being woman centered (or human centered) in *content*. In her introduction to **FEMALE STUDIES IV**, Elaine Showalter (one of the editors of the issue and a member of the MLA Commission on Women) put it this way: "*In terms of teaching techniques and the atmosphere of the classroom, radical approaches to WS include collectivism, both in teaching and research; breakdown of the professional barriers between teacher and students; elimination of student competition in the form of domination of discussion and/or grades; and encouragement and acceptance of the personal and experimental.*"

In order to encourage openness of discussion, and to break away from the traditional academic structures which radical feminists perceive as dehumanizing and one-sided, WS professors have experimented with small consciousness-raising groups, and with open classrooms. Almost all large courses have discovered the need for small groups."

The **FEMALE STUDIES** series is also published by **THE FEMINIST PRESS.** Their catalog describes additions to the series up to X. See **PRESSES** section for **KNOW** address.

WOMEN'S STUDIES COURSES INDEXED BY TOPIC [1973]. *Women's History Research Center Inc.*, 2325 Oak St., Berkeley, Cal. 94708. This index differs from the **FEMALE STUDIES** series published by **KNOW** and the **FEMINIST PRESS** in that it is arranged by topic. There's also an index of colleges, universities and experimental schools. Price: Groups, libraries, men \$5.00; Individual women \$3.00.

CAPITOL WOMAN. A monthly Newsletter of the House Committee on Constitutional Revision and Women's Rights. The August 1975 issue lists a variety of resource materials available on Title IX. For further information write *Representative Daisy Elliott, House Committee on Constitutional Revision and Women's Rights, U.S. House of Representatives, Washington, DC 20036.*

THE STATUS OF ACADEMIC WOMEN is a free publication available from *ERIC Clearinghouse on Higher Education, One DuPont Circle, Suite 630, Washington, DC 20036.*

PEER PERSPECTIVE.

Published by the Project on Equal Education Rights, a project of the National Organization for Women (NOW) Legal Defense and Education Fund. **PEER** is funded by the Ford Foundation to monitor enforcement progress under Federal Law forbidding sex discrimination in education. Available free from **PEER**, 1522 Connecticut Ave. NW, Washington, DC 20036.

NON PRINT MEDIA

We have found film as effective as role playing in developing awareness of sex discrimination and people's unwitting cooperation with it. A good film produces a **feeling** awareness as well as an **intellectual** one. **Growing Up Female** is one such film, so are **Anything You Want to Be** and **Lavender**. More films are needed that show women — and men — in new roles and behavior patterns. Films like **Joyce at 34** can provide positive models. Let us know about such films, films that illustrate solutions and options.

WOMEN'S FILM CO-OP CATALOG. A critical selection of films, made by women or men, which have a direct bearing on the women's liberation movement, and reflect women's experiences of oppression, struggle, growth and change. *The Women's Film Co-op*, 200 Main St., Northampton, Mass. 01061.

WOMEN AND FILM. Published occasionally. Annual subscription rate — Individuals \$3.00, institutions \$5.50. *Women and Film*, PO Box 4501, Berkeley, Cal. 94704.

A Women's Studies Film List is available from *Audio-Visual Education Center*, 416 Fourth St., Ann Arbor, Mich. 48109.

FROM TOMBOY TO FEMME FATALE. A twenty-five minute audio tape on sex role stereotyping in adolescence. *Its companion tape LITTLE GIRLS' PLACE, LITTLE BOYS' WORLD* uses lecture, discussion and activities to sensitize people to the influences that help change teenage girls from tomboys into femme fatales. Both tapes are available for \$3.00 from *Patricia Campbell, Educational Foundations Dept.*, Georgia State University, Atlanta, Georgia 30303.

FILMS BY AND/OR ABOUT WOMEN. A directory of film makers, films, and distributors. Produced by *The Women's History Research Center*, 2325 Oak St., Berkeley, Cal. 94708. Price — Groups, libraries, men \$5.00; Individual women \$3.00.

WOMAN: HER FUTURE IN THE COMMUNITY COLLEGE. A seven minute slide-tape presentation available at cost from *American Assoc. of Women in Community and Junior Colleges*. Contact Vicki Haynes, Everett Community College, Everett, Washington 98201.

WOMEN AND FILM: A RESOURCE HANDBOOK. Prepared by the project on the status and education of women. *The Association of American Colleges*, 1818 R St. NW, Washington, DC 20009

WOMEN MAKE MOVIES, INC., 257 W. 19th St., New York, NY 10011. Write this address for a catalog of the 40 or so movies in distribution. Some examples: "For Better or Worse," by Judith Shaw Acuna, about the pitfalls of an unliberated marriage; "Domestic Tranquility" by Harriet Krieger, on the frustrations of a housewife who longs to be an artist. Lilliam Perinciolo says "These films won't win academy awards, but, for the people who see them, they may bring a new perspective" (MS, August 1975).

THE FLAG AND THE FETUS. A slide show which, according to their brochure, "takes a creative, well-researched, interdisciplinary approach to the social and political aspects of abortion." It is available for a modest cost. Contact *Office of Research and Development*, 3835 Freeport Blvd, Sacramento, Cal. 95822.

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NEW DAY FILMS, P.O. Box 315, Franklin Lakes, NJ 07417. [201] 891-8240
 • • • • • Some of the newest and best films about women.
 • • • • •

Books dealing with sex discrimination are legion. Your university or local bookstore probably has a special Women's Section. Your university or local library may have done (or be willing to do) a bibliography. For a model you might consult **Women: A Select Bibliography** (1975) available from the library extension service, 2360 Bonisteel Blvd., University of Michigan, Ann Arbor, MI 48109.

In addition to making your interests known to local bookstores and libraries, write for catalogs from these major non-sexist presses: KNOW, Inc. and the Feminist Press. For further information see Presses, Catalogs, Bibliographies in this Newsletter.

The following brief selection of books will give you a start.

SEXISM IN EDUCATION. *Emma Willard Task force on Education, PO Box 14229, Minneapolis, MN 55414 (612) 331-1616. Price: \$4.00 for individuals, \$6.00 for institutions.* This book contains articles substantiating the need for sex bias elimination in the schools and in society, Education Proposals (a list of potential changes), Some criteria for evaluating materials, Consciousness-Raising in the classroom (games, projects, discussion-openers), Tests, A teaching guide for a role-playing approach to vocational counseling, Women's Liberation Mini Course, and an extensive bibliography.

IN PRINT

THE FEMALE PHOENIX: A REVIEW OF BOOKS BY, FOR AND ABOUT WOMEN, by Dr. Sara Ann Lincoln.

Its 12 chapters introduce one to the issues and implications of the women's movement, especially as they apply to education and the classroom setting. It urges the point that the classroom procedure ought to be participatory and geared to stimulate affective as well as cognitive growth. Books annotated in chapter 1 offer alternative values and strategies for classroom use.

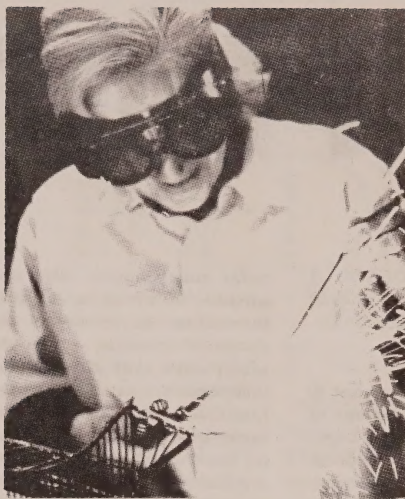
Other chapters deal with Anti-women's Liberation, Sexism in School Materials and Behavior Expectations, The Psychology and Biology of Women, The Humanistic View: a Future for Women and Androgyny, The Male View, etc. *The Female Phoenix* can be ordered from *The Feminist Research Project, Department of Psychology, University of Michigan, Ann Arbor, MI 48109. \$3.25* (includes postage).

Chapter 6, Sexism in School Materials and Behavior Expectations, includes this review of *And Jill Came Tumblin' After: Sexism in American Education*, by Judith Stacey, Dell, 1974 (\$1.75).

The first essays in this anthology deal with this society's internalized image of woman and its influence on our atti-

tudes and behavior. Men and women "continue to evaluate themselves in terms of the dominant societal stereotype which says that competition, independence, success, competence, and intellectual achievement reflect positively on mental health and masculinity but are basically inconsistent with femininity" [Horner article, p. 46]. Horner's studies on achievement motivation and woman's fear of success confirm the continuance and prevalence of psychological barriers preventing women from actively seeking success or making obvious their abilities and potential.

What aspects of culture — of a child's life — reinforce this restricting sex role identity to the point that it becomes internalized? Adult role models in the school, story books, toys, media productions like Sesame Street, assumptions of adults [at home and at school] which lead them to praise Martha for her pretty dress and Martin for her bravery. Specific discussions of each of these a-conscious transmitters of sex role stereotyping are reinforced by a third group of essays on the sexist attitudes and practices of schools: teachers' behavior expectations, segregation of activities [Johnny, you carry the books, Janie, you dust], readers and math books. These essays document the claim that sex typing impedes children's development



**BELIEVING STEREOTYPES CAN BE
HAZARDOUS TO YOUR HEALTH**

and limits their aspirations. It has the same effect as malnutrition.

High school curricula, history texts, tracking systems, counselors, and vocational test scales contribute to the continuing channeling of women into "supportive" careers and roles. The prevalence of sexism in high schools is amply demonstrated. It's disquieting to think of the public ignorance and apathy on the subject.

A few women go on to college but even fewer are helped to feel that intellectual work is ultimately important. They do not find that achievement means equality. They do not find liberation from the enculturated ambivalence resulting from wanting to be a lawyer and a wife. Not even colleges founded as feminist institutions, if Bryn Mawr is any example, permit feminism to exist as an issue. Professors' comments and expectations reinforce the myth that women are intellectually inferior to men and "will probably get married soon anyway" — as

though that were some reason for abandoning the pursuit of one's intellectual potential.

"Are Colleges Fit For Women?" After reading the essays in this chapter, one concludes NO — nor for humane persons.

Men dominate school administrations at all levels. Unaware [or incredulous] of the latent and blatant sexism in their own schools, they attract and hire teachers who will enhance [and perpetuate] the system, not those likely to revamp it. It was feminists who began questioning the status quo and few of them were male administrators. Barbara Grizzuti Harrison relates the discoveries of a sex-roles committee in her children's school, the corrective action initiated by the committee, and resistance expressed by male parents who claimed that feminist views were being imposed on the children. [They had not previously objected to the sexist views being imprinted.] This case study is presented in full in Harrison's *Unlearning the*

Lie: Sexism in School [New York, Morrow & Co., 1974.]

Also in the last chapter, Ann Scott, Legislative vice-president for NOW, presents an Affirmative Action Plan for Equal Education Opportunity for Women. Marilyn Webb discusses the emergence of feminist studies, concerned not only with what they teach but how. The main question for every feminist teacher, she says, is how to teach without imposing authoritarian structures. It is my conviction too that we need to develop and implement strategies for collective learning. Florence Howe, feminist educator and founder of THE FEMINIST PRESS, summarizes it this way:

"Our chief goal now is obvious: to restore a feminist perspective to education. The guidelines — perhaps I can now call them feminist guidelines — provide us with a major institutional step forward. The length and duration of that step will depend on the two factors I listed earlier: the energy of feminist educators and the willingness of those in power to facilitate change. Of all the guidelines, I would place priority upon the reeducation and education of teachers in the system. These are, in my opinion, the significant people, the crucial agents for change, since most of them are both women and teachers."

AND JILL CAME TUMBLING AFTER is an excellent and comprehensive collection of readings leading us consciously to question the myth of equality of education, consciously to challenge our own cooperation with sexist behavior patterns.

I'M RUNNING AWAY FROM HOME BUT I'M NOT ALLOWED TO CROSS THE STREET. A primer on women's liberation. Gabrielle Burton. Available from 1st Things, 23 Seventh St. SE, Washington, DC 20003. Cost is \$3.85 plus 35 cents for postage and handling.

SEXISM: IT'S A NASTY AFFAIR! Jeanne Cordova, \$2.00 from *New Way Books*, 6013 Hollywood Blvd., Los Angeles, CA 90028. Advertised as "the first funny book about sexism."

HUMAN POTENTIAL SEMINARS WORKBOOK by McHolland and Trueblood. This book is used to implement Self Assessment and Goal Setting for Women, a course offered at *Wenatchee Valley College, Wenatchee, Washington 98801*. For further information, contact Marilyn Schneider, Counselor at Wenatchee.

LIBERATING OUR CHILDREN, OURSELVES 1975. A Handbook of Women's Studies Course Materials for Teacher Educators (\$1.50) by Suzanne Howard, Assistant Director of Program in Higher Education. Sponsored by Committee on Standards in Higher Education, American Association of University Women. *AAUW Sales Office, 2401 Virginia Ave. NW, Washington, DC 20037*.

LITTLE MISS MUFFET FIGHTS BACK. RECOMMENDED NON-SEXIST BOOKS ABOUT GIRLS FOR YOUNG READERS. Compiled by Feminists on Children's Media, PO Box 4315, Grand Central Station, New York, NY 10017.

I CAN BE ANYTHING. "This book is written for young women who will work for pay. And 9 out of 10 of you will," says Joyce Slayton Mitchell in the introduction to her new book *I Can Be Anything: Careers and Colleges for Young Women*, published March, 1975, by the College Entrance Examination Board. The detailed, practical guide to over 90 different careers represents a milestone in the growing field of career education.

Margaret Mead calls it "A valuable guide to how to be a person — at long last."

I Can Be Anything: Careers and Colleges for Young Women may be ordered from: *College Board Publication Orders, Box 2815, Princeton, NJ 08540*. \$4.50 in paper.

Consult the classified section of Ms. magazine for other sources of non-sexist books for children.

GUIDELINES FOR PLANNING CHILD DEVELOPMENT LABORATORIES. Available from Phyllis Haas, *Human Development and Resources, Seattle Central Community College, 1718 Broadway, Seattle, WA 98102*.

DICK AND JANE AS VICTIMS: SEX STEREOTYPING IN CHILDREN'S READERS. This study was conducted by Women on Words and Images, a 25-member task force of the Central New Jersey NOW. Complete copies of the report (including information on specific readers) are available for \$1.50 from *Women on Words and Images, Box 2163, Princeton, NJ 08540*.

GUIDELINES FOR EQUAL TREATMENT OF THE SEXES, in *McGraw-Hill Book Company publications, 1221 Avenue of the Americas, New York City, NY 10020*.

GUIDELINES FOR IMPROVING THE IMAGES OF WOMEN IN TEXTBOOKS (1972) from Scott-Foresman.

Other publishers may also have issued guidelines on the avoidance of sex-stereotyping. Write the publishers of the books you are concerned about; ask for a set of guidelines or criticize the ones you get.

FRANKLY FEMINIST. A syndicated column written by Gena Corea. If you have not read it write: *The New Republic Feature Syndicate, 1244 Nineteenth St. NW, Washington, DC 20036*. You might also consider lobbying your local newspaper to publish "Frankly Feminist."

SEX-ROLE STEREOTYPES: PERCEIVED CHILDHOOD SOCIALIZATION EXPERIENCES AND THE ATTITUDES AND BEHAVIORS OF MATURE WOMEN. A doctoral dissertation done by Celia M. Halas, *Phoenix and Mesa Community Colleges, 3009 W. Sierra Vista, Phoenix, AZ 85017*.

A FEMINIST PROCESS IN TEACHING: A PERSONAL ACCOUNT. A doctoral dissertation done by Sara Ann Lincoln, *Feminist Research Project, University of Michigan, Ann Arbor, MI 48109*.

Send a stamped, self-addressed envelope if you want a copy of either abstract.

COLLECTIVE

A variety of organizations, programs, and foundations are working to expose and eliminate sex discrimination in education — at all levels, of all sorts. We'd like to mention at least these few in our first issue. Tell us about the work of your favorite anti-sexism collective.

Since Advocacy has been and will continue to be necessary in reducing sexist attitudes and practices, we'd like to share these "Guidelines for Advocacy" developed by the Children's Defense Fund (CDF) of the Washington Research Project. Established in 1973 with Carnegie Corporation and other foundation grants, CDF aims at correcting selected serious problems faced by large numbers of youngsters in ways that lead to broad institutional reform. It also aims to raise more general questions about equality and justice in America.

These CDF Guidelines for Advocacy were published (along with an article on the CDF) in **Carnegie Quarterly**, Summer, 1975 (Vol. XXIII/No. 3). Address: 437 Madison Ave., New York, NY 10022.

CDF'S GUIDELINES FOR ADVOCACY

First, good advocacy is specialized. Global approaches to reform are doomed, for people become paralyzed by the magnitude of change required. It is necessary to:

- *identify particular issues that affect large numbers and can be broken into manageable pieces for public education and action;*
- *pinpoint specific problems and remedies that can lead to broad institutional change;*
- *choose limited issues which can unite various groups with different general interests.*

Second, good advocacy realizes there is no one way to change things. It must:

- *employ a number of routes to reform which offer possibilities for action at all levels;*
- *build on the interest and seek the support of other groups to press for reform and to translate indi-*

vidual concerns into integrated strategies;

- *use a variety of change techniques, from public information, federal agency monitoring, local organizational and parental efforts, to litigation.*

Third, good advocacy requires thorough homework, persistence, and follow-up. It is essential to:

- *present convincing evidence of indisputably harmful problems in a striking manner that can dispel notions that "things are not so bad";*
- *keep at dull, hard, day-to-day work — reading regulations no one else wants to read, pestering bureaucrats who do not want to change, and going back to a public that does not want to hear;*
- *offer information and specialized but comprehensive help to groups working toward reform to increase their effectiveness and long-term interest.*

ENDEAVORS

PREPARING WOMEN FOR ACTION.

Women with a serious interest in politics but little experience can now obtain help from a number of sources. These institutes are designed to promote interchange across party, state, organizational, ethnic and racial lines and to develop greater skills and confidence among women who are at the point of entry into public life. One of the institute's most successful teaching tools has been a simulated television interview. Using videotape, local reporters have asked potential candidates such "typical" questions as "What about your husband and children?" "Why aren't you married?" "Can you handle a man's job?"

Information about programs for women in politics can be obtained from: [1] *Susan Tolchin, Washington Institute for Women in Politics, Mt. Vernon College, 2100 Fox Hall Rd NW, Washington, DC 20007.* [2] *Barbara Radcliff, Carnegie Corporation of New York, New York, 10022.* [3] *Center for American Women and Politics, Eagleton Inst. for Politics, Rutgers Univ., New Brunswick, NJ 08903.*

AWARE PROGRAM FOR MATURE WOMEN STUDENTS.

AWARE is the Association for Women's Active Return to Education. It assists colleges in providing more effective counselling and services to the mature person returning to campus. For further information write: *AWARE International, 5820 Wilshire Blvd. [Suite 605], Los Angeles, CA 90036. (213) 933-8507.*



Would you hire your daughter?

The next time you turn down a woman to hire a man, think about it. Because she's a woman. . . will your daughter lose out too?

PROJECT ON THE STATUS AND EDUCATION OF WOMEN

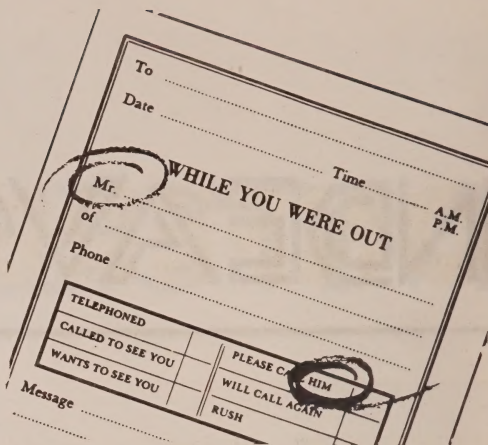
[*Association of American Colleges*]. The Project provides the higher education community with a clearinghouse of information about what's happening with women in higher education.

When the Project began, its initial emphasis was on the status of women employed by education institutions, partly in response to educators' concerns about compliance with Executive Order 11246 (which forbids discrimination in employment). Now, however, the Project has a dual focus: the status of women **EMPLOYEES** and the education of women **STUDENTS**. Project staff have developed a number of materials and papers in both of these areas, for example (1) a series of Recruiting Aids; (2) *On Campus With Women*, a newsletter; (3) a chart of Federal Laws and Regulations Concerning Sex Discrimination. A summary of Federal Policy Concerning 25 Affirmative Action Issues in Employment, other summaries of individual laws and relevant court decisions. *AAC, 1818 R. St. NW, Washington, DC 20009.*

THE MIDWEST ACADEMY.

Training sessions present organizing techniques, and give trainees an opportunity to see other leaders and organizers using the techniques and applying the skills to their own projects. The Midwest Academy produces experienced leaders and staff-people skilled in social action and organization. Training is offered to individuals at regular sessions at The Midwest Academy in Chicago. Training is also offered through contract to groups around the country. For further information and applications, call or write: *Midwest Academy, 600 W. Fullerton, Chicago, IL 60614. [313] 953-6525.*

THE AMERICAN ASSOCIATION OF WOMEN IN COMMUNITY AND JUNIOR COLLEGES. The AAWCJC was founded in the summer of 1973 and is now the largest of the AACJC councils. The AAWCJC publishes a tri-yearly Newsletter containing information on programs, accomplishments, and happenings relating to women in community colleges. AAWCJC also solicits announcements of community college position openings. A current card file of openings will be kept on available jobs. AAWCJC members desiring positions can call Jan Brandstrom, *Lane Community College, Eugene, OR 97401, (503) 747-4501, Ext. 395.* For people interested in specific kinds of jobs, a letter to Jan will place you on a mailing list to receive abbreviated job information. Encourage your local C.C. to send "positions open" announcements to the above address. If you are interested in joining AAWCJC or forming a local group, contact *Ms. Johanna Parther, Phoenix College, 1202 W. Thomas Rd., Phoenix, AZ 85013.*



Hey Mister, your slip is showing.

A little thing, right? But the thinking behind it hurts.

Change it. And together we'll change the world.

THE GOAL OF NOW, NATIONAL ORGANIZATION FOR WOMEN. The goal of the National Organization for Women is "full equality for all women in truly equal partnership with men." NOW was organized by Betty Friedan in 1966 and has worked primarily to end job discrimination. The organization is reformist in approach, seeking improvements through legislation and court action. Its members have picketed the Equal Employment Opportunity Commission for its laxity in enforcing the provisions of the Civil Rights Act of 1964. Other causes NOW is campaigning for include day care centers for working mothers, revision of tax laws to permit deductions for house-keeping and child care expenses. NOW is the largest and probably most effective feminist group in the country. It admits men as well as women members. NOW, 5 S. Wabash, Suite 1615, Chicago, IL 60603.

1975 is INTERNATIONAL WOMEN'S YEAR. This YEAR is a historic opportunity for the whole world to focus its attention on the situation of women, and on the means to improve it. Supported by the early initial efforts of voluntary groups and the recommendation of the UN Commission on the Status of Women, IWY was proclaimed by UN Secretary General Waldheim, and for the United States by its President. Its goals are: EQUALITY, DEVELOPMENT, PEACE. At the National level, the U.S. Center for IWY was established to promote observance of IWY as widely as possible, provide materials on what is being done here and abroad, and coordinate governmental and voluntary activities, where needed and where possible, in observance of the Year. *The U.S. Center for IWY 1975, 1630 Crescent Pl. NW, Washington, DC 20009. Phone (202) 332-1029 X 61.*

CONFERENCES

They are happening all over the place. Conferences, workshops, and seminars have helped and are helping people like you who want more information about the continuing problem of sex discrimination in education and how to solve it. Is something happening in your geographical (or subject) area that is not listed below? Most important is that word about it gets out to teachers, counselors, principals, and parents. We'd like to publicize it by announcing it in this **Newsletter** which goes out to a variety of peoples, places and organizations. Even if there's a limit on conference registration, let us share information on the topic, format, speakers, availability of results, etc. Someone reading this **Newsletter** might be encouraged to start planning a similar sort of happening.

POPULAR CULTURE ASSOCIATION CONVENTION, April 22-24, 1976. Adultery, divorce, academic couples, polygamy, etc. For further information write *Journal of Popular Culture*, University Hall, Bowling Green Univ., Bowling Green, Ohio 43403

The University of Michigan International Women's Year sponsored a conference on Saturday, November 15 and Sunday, November 16, focusing on *WOMEN AND EDUCATIONAL CHANGE: REDESIGNING HIGHER EDUCATION FROM A NON-SEXIST PERSPECTIVE*. A report on the conference, tentatively titled "Agenda for a Decade of Change," will be published later in the year by the I.W.Y. Committee. Further details may be obtained from Ms. Lila Green, I.W.Y. Coordinator, 110 Administration Bldg., Univ. of Michigan, Tel.: (313) 764-9287.

A WOMEN'S STUDIES CONFERENCE is being planned for Dec. 5-7, 1975. Part of the conference will focus on providing support for programs that are being cut back and/or eliminated, and to clarify the goals and purposes of women's studies programs. For further information write to the *Women's Studies Program*, Brooklyn College/CUNY, Bedford Ave. and Avenue "H", Brooklyn, NY 11210.

Several Women's Studies Programs are attempting to organize a national working conference of Women's Studies Programs, to be held in early June of 1976, possibly on the campus of San Jose State University. One of the announced purposes of this conference is to give full consideration to the possibility of establishing a national women's studies organization. Funding is being sought to help cover travel expenses and also to bring women's studies pioneers from abroad. If your program is interested in participating, write to Sybil Weir, *Women's Studies Coordinator*, San Jose State University, San Jose, Cal. 95192.

TITLE IX - FRIEND OR FOE OF WOMEN ATHLETES?

Joe Paterno (Penn State men's football coach), Cathy Rush (Immaculate women's basketball coach) head a panel of 11 experts researching impact of the new law plus developments in all aspects of women in sports.

First and most complete conference devoted exclusively to an analysis of women's new role in sports. Learn what this could mean to your school. A day-long crash course includes morning paper presentations, two sessions, afternoon roundtable discussion with authors. Registration: \$100, includes books, lunch, reception. Conference to be held Thursday, December 4th on the Immaculate College campus.

**Bruder
Conference
Women in Sports**



—TEAR OFF—MAIL TODAY—

BRUDER CONFERENCE WOMEN IN SPORTS
IMMACULATE COLLEGE, IMMACULATE, PA. 15345

PLEASE RUSH ME FULL DETAILS

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

SCHOOL NAME _____

YOUR TITLE _____

NATIONAL WOMEN'S CONFERENCE PROPOSED.

Awaiting action on the House floor is a bill co-sponsored by 15 Congresswomen (and seven Congressmen) to convene a National Woman's Conference in 1976. The purpose of the convention is to use the momentum of both IWY and the Bicentennial to focus attention on the unfinished business of equality for women in America and to set goals for eliminating the remaining barriers.

Under H.R. 9924, responsibility for organizing the conference would go to the National Commission on the Observance of International Women's Year. A series of preparatory meetings would precede the national Conference and provide an opportunity for broad participation in the goals of the Conference. Part of the work of the National Commission would be to assist these groups with background materials and advisory and technical committees.

From these state meetings would come representatives to the national Conference, apportioned by state according to population. The bill requires that delegates to the national meeting include both representatives of local, state and national institutions and organizations which work in the women's rights field, and "public" members with special emphasis on low-income women, members of diverse racial, religious and ethnic groups, and women of all ages.

At the conclusion of the Conference, the Commission would submit a report to the President who in turn would send

recommendations, based on the findings of the Conference, to Congress.

Funding for the bill is set at \$10 million. As a final duty, the National Commission is to be-

gin preparations for a second National Women's Conference in 1985.

(The above article was taken from WEAL, October 1975, Vol 4, No. 5)

PIONEERS FOR CENTURY III

Sponsored by: The University of Cincinnati
Office of Women's Studies
and the: Ohio American Revolutionary
Bicentennial Advisory Commission

April 22 - 25, 1976
NETHERLAND HILTON HOTEL

POWER IS THE THEME

POWER IN INTERPERSONAL RELATIONSHIPS POWER IN ORGANIZATIONS AND INSTITUTIONS

POWER IN SOCIETIES AND IN THE WORLD

Keynote events featuring speakers of national importance, such as Florynce Kennedy, attorney; Elizabeth Janeway, journalist; Sheila Tobias, educator; Florence Howe, Women's Studies pioneer.

ACADEMIC SESSIONS
ROUND TABLE DISCUSSIONS
SEMINARS AND WORKSHOPS
conducted by local special interest groups
A FILM FESTIVAL

Office of Women's Studies
1116 Crosley Tower
University of Cincinnati
Cincinnati, Ohio call 475-6778

JUST RECEIVED

Conference on the Sociology of the Languages of American Women, to be hosted by New Mexico State University, January 16-17, 1976. The conference will be devoted to reports of empirical studies, descriptive or experimental. For further information on submission of abstracts or other details, contact:

Isabel Crouch
Box 3W
New Mexico State University
Las Cruces, NM 88003

Robert Theobald, socioeconomist and futurist, will speak at a conference on Creating America's Third Century, December 4-5, 1975. For information write or call:

Third Century Conference
Office of Community Service
William Rainey Harper
College
Algonquin & Roselle Rds
Palatine, IL 60067
[312] 397-3000 ext. 548

Humanities Program of Thomas More College is planning a scholarly conference on "Women in History" for April 1976. Paper proposals and inquiries should be sent to:

Dr. Frank Bremer
Director, Humanities Enrichment Program
Thomas More College
Ft. Mitchell, Kentucky

PRIME TIME is, to our knowledge, the only publication by, for and about older women. There are more than 30 million American women over 45; we make up a sixth of the whole population. *PRIME TIME*, now in its fourth year of publication, reaches thousands of these women in 49 states and more than 20 foreign countries. It is a forum in which we can discuss our ideas, present and suggest solutions for our problems — the special problems of women in the second half of our lives. Divorce, going back to school, new careers, economic survival, menopause, new life styles, sexuality — these are some of the subjects dealt with in *PRIME TIME*. Subscriptions for one year (11 issues) cost \$7 for individuals, \$3.50 for those who are unemployed or on Social Security, and \$10 for institutions and libraries. *PRIME TIME*, 168 W. 86 St., New York, N.Y. 10024.

The First National Conference on the Financing of Higher Education will be held December 12-14, 1975 in New York. For information contact:

University Student Senate
430 E. 80 St.
New York, NY 10021
[212] 794-5546

The Sex Discrimination in Education Newsletter is published by The Feminist Research Project. It is funded by subscriptions and The University of Michigan.

This first issue of the **NEWSLETTER** was compiled and written by Dr. Sara Ann Lincoln, Research Associate in the Development of Information Services concerning Sex Discrimination in education. Copyright © 1975 by Robert Hefner

Editor: Sara Ann Lincoln

Associate editor: Robert Hefner

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University of Michigan
Ann Arbor, Michigan 48109

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Vol. 1 Nos. 1 and 2

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Oct.-Dec. 1975

All subscriptions start with the first issue of volume.
Please post the insert.

WE'VE COME A LONG WAY, MAYBE

Sara Ann Lincoln

From: **Sex Discrimination News**
Department of Psychology
University of Michigan
Ann Arbor, Mich. 48109



Gilbert H. Lincoln
116 Pinchurst
New York, New York

10033

NATIONAL OBSERVANCE OF INTERNATIONAL WOMEN'S YEAR
CENTRAL OFFICE, 828 WASHINGTON ST., WELLESLEY, MA 02181
(617) 235-7411



MASSACHUSETTS
COORDINATING
COMMITTEE

ANNE T. BARRON, CHAIR
CLAIRE QUINTAL, VICE CHAIR
KAY FAUCHER, RECORDING SECY.
BRIGID O'FARRELL, CORRESPONDING SECY.
JOANNA PANAGOPOULOS, FISCAL OFFICER

June 14th, 1977

Dear Workshop Leader:

Enclosed please find the following items:

- 1) Core Agenda, recommendations for consideration by State IWY meetings, please read carefully.
- 2) Guidelines for Workshop Leaders, please read carefully.
- 3) Pre-registration form. Fill out completely, enclose check in the amount of \$2.00 and return to the following address:

MASS-IWY
John Hancock Bldg. 20th floor
200 Berkeley St.
Boston, Mass. 02116

(617) 262-1988

Please attend a meeting for all Workshop Leaders on Wednesday, June 22nd, at 6:00 p.m., at 200 Berkeley Street.

Thank you for your cooperation.

Sincerely,

Jackie Simpson
Jackie Simpson
Program Committee

Marge

*Please send us a bio by
return mail for program.*



Thanks J.



CORE AGENDA
Recommendations for Consideration
by
State IWY Meetings

1. Arts and Humanities - Women should a) have equal opportunity for appointment to upper level posts in federally-funded cultural institutions, b) be equitably represented in grant-awarding agencies, and, c) benefit more fairly from government grants for individual applicants and for cultural institutions.
2. Child Care - The Federal government should a) advocate universal voluntary child development programs, b) enact tax policies to encourage employers and labor unions to establish nonprofit child care programs, and, c) provide assistance for improving and expanding parent education.
3. Credit - The Federal Equal Credit Opportunity Act should be vigorously enforced by all the Federal agencies with enforcement responsibility.
4. Education - The President should enforce laws prohibiting discrimination in education, including sports. Federal surveys and Civil Rights Commission studies should be conducted to evaluate compliance with Federal anti-discrimination laws in physical education and athletics. Leadership programs, bilingual vocational training, and educational programs for women should be expanded.
5. Employment - The President should enforce anti-discrimination laws in employment, including in apprenticeship and in construction. Extra attention should be given the employment needs of minority women. Women business owners should have the same protection and privileges afforded minority business owners.
6. Equal Rights Amendment - The Equal Rights Amendment should be ratified.
7. Female Offenders - Federal and State governments should cooperate in providing more humane, sensible, and economic treatment of female "status offenders." States should review laws and practices relating to women in penal facilities to eliminate discrimination.
8. Health - The President should direct a review to ascertain that women's mental and physical health needs are treated equitably and that women are represented in policy, administration, and research design.
9. Legal Status of Homemakers - Homemakers should be covered by Social Security. Federal and state laws should be based on the principle that marriage is a partnership, in which the contribution of each spouse is of equal importance and value.
10. International Interdependence - The President and foreign affairs agencies should involve women in formulation, consultation, and execution of U.S. foreign policy. The UN Commission on the Status of Women should be continued.

11. Mass Media - Federal agencies should continue to study the impact of the mass media on sex discrimination and sexual stereotyping. The media should accurately portray and represent the women of today's society.
12. Older Women - Medicare coverage should be liberalized. Public and private women's organizations should work to publicize the positive roles of women over 50 and to provide services enabling elderly women to function in their own homes.
13. Rape - State and local governments should revise rape laws to provide for graduated degrees of the crime to apply to assault by or upon both sexes; to include all types of sexual assault against adults; and to otherwise redefine the crime so that victims are under no greater legal handicaps than victims of other crimes.
14. Reproductive Freedom - The IWY Commission
 - supports the Supreme Court decisions guaranteeing reproductive freedom to women
 - urges compliance to this decision by all branches of government
 - condemns any interference with a woman's right to control her reproduction
 - urges that government compliance with these principles be monitored
 - urges reform of laws that discriminate against illegitimate children and their parents
15. Women in Elective and Appointive Office - The President, Governors, political parties, women's organizations, and foundations should join in an effort to increase the number of women in elective and appointive office, including especially judgeships.



TO: WORKSHOP LEADERS
FROM: ANNE T. BARRON, CHAIR
SUBJECT: GUIDELINES FOR WORKSHOP LEADERS

Thank you for participating as a workshop leader of the Massachusetts Meetings for Women. Attached you will find a list of the National Commission's Recommendations for your information, as well as the Mass. Coordinating Committee's procedures for handling Recommendations. The opportunity we are providing for the women of this state to "meet-speak-vote" is unique, and all of us who have accepted a responsibility in its program must offer those who attend the best chance possible to "meet-speak-vote." As a Workshop Leader you are in a position to help in great measure.

The object of the IWY Workshops is to involve all participants in the discussion of the workshop topic. It is important to try to accomplish this as it is a part of the mandate of the Committee.

Leaders should:

- Start as soon as possible
- Create a relaxed, warm and friendly, informal atmosphere
- State the purpose of the workshop
- Give a "mini-lecture" on the topic and suggest that the participants can interrupt with questions or comments at any time, or in any case, that questions and comments can be voiced at the conclusion of your comments
- Rely on the interruptions to keep the discussion moving
- Encourage audience participation as long as it relates to the subject
- Avoid digression from the subject
- Be alert to problem speakers: don't let any one person speak too long or too often
- Try to bring everyone into the discussion

If your workshop has been given a pre-printed core agenda recommendation to consider, please read the recommendation when you discuss the purpose of the workshop and ask that the group keep it in mind as the discussion proceeds..in fact, refer to it again during your comments. Remind them that the particular recommendation will require their written vote on the pre-printed list, and this workshop is their opportunity to be able to vote more intelligently. If a recommendation is proposed in your workshop, please ask for a vote, by a show of hands, to determine if the majority wish to consider the recommendation. If there is not a majority vote, do not consider it. If there is a majority, open the discussion with realistic limitation on the debate, and call for a vote, yes or no. Again, if the majority vote yes it becomes a workshop recommendation which will be brought to the floor of the closing session. (You may consider it worthwhile to read this procedure to the group.)

Each workshop must have a Recorder. This person is responsible for:

- Counting the number of persons in the room
- Counting votes as necessary
- Assuring that yes, no, or not voting tallies with the number of persons in the room
- Keeping notes on the major discussion points made during the workshop, including the minority view
- Preparing the recorder form

At the conclusion of the workshop, the Workshop Leader and the Recorder will agree on the content of the recorder form and initial the form in the upper right corner. They will bring the form with any workshop recommendations in writing to the Recommendations Desk. The voting tally taken on each recommendation should be noted as required on the form. This should be done immediately after the close of the workshop.

Pre-Registration Form

RETURN BY MAIL, POSTMARKED NO LATER THAN JUNE 17

Name _____

Address _____ Zip _____

Telephone _____

The person whose name appears below wants to register with me:

Name _____

Address _____ Zip _____

Telephone _____

I am registering as:

a voter _____ (over 16 & Mass. resident)
(BRING PROOF of residency to meeting)

an observer only _____

I need child care services

for _____ children. Ages _____. (Check district
requirements for ages on program page.)

My workshop preference (for planning purposes). Check
program page for choices.

1. _____

2. _____

3. _____

Transportation:

- ☐ I'm driving and will drive another if asked.
☐ I need transportation.

Language needs, if other than English. _____

Fee: \$2.00 Lunch will be served. Send check, money order to
MASS-IWY.

Mail to:

MASS-IWY

John Hancock Bldg. 20th floor

200 Berkeley Street, Boston, MA 02116

General Information on Meeting

To vote

- You must be a resident of Massachusetts and over 16 years of age
- Evidence of residency and age will be requested when you register, prior to receiving a voting badge
- Non-resident students can use Mass. school ID cards to obtain voting privileges
- All others are most welcome to observe the voting and to participate in the program
- Registration must be completed before polls open

Pre-Registration Policy

- Admission by pre-registration please. Please make every effort to register by mail. Time and space for registration at door will be limited.
- Registration at door accepted until capacity is reached. First come, first serve basis. (No lunch guaranteed without pre-registration.)
- Deadline: Please have registration post-marked no later than June 17, 1977
- Fee includes lunch. "Scholarships" are available.
- Pick up registration badge and meeting materials at Registration Desk on the day of the meeting.

Child Care

- Available at no charge
- Ages: Check district requirements on program page for minimum and maximum ages accepted
- Lunch will be served
- PRE-REGISTRATION REQUIRED

Transportation

- Arranged for large groups if requested
- Car pools encouraged — it will be attempted to coordinate them

These meetings are supported by a grant from the National Commission on the Observance of International Women's Year in Washington, D.C. under Public Law 94-167.

Program

MASSACHUSETTS MEETINGS FOR WOMEN Saturday, June 25, 1977
GREATER BOSTON DISTRICT (Suffolk, Norfolk, Lower Middlesex, Upper Plymouth counties)
AT ENGLISH HIGH SCHOOL, 77 Avenue Louis Pasteur, Boston

- 8:00-
9:30 Registration
- 9:30 Business Meeting
 Welcome
 Nomination of Delegates to National Women's Conference
- 10:45 Workshops
 Workshops will be offered in the following categories:
- Housing
 - Employment
 - Education
 - Women in Politics
 - Battered Women
 - Health
 - Sexuality
 - Parenting
 - Consumer Affairs
 - Public Assistance
 - The Decay of the Inner City
 & What it Means to the
 American Woman
 - The Status of Women Around the
 World
- 11:45 Lunch
- 1:00 Workshops repeated
- 2:00 Keynote Address
 Review
 Results of election of delegates

Polls for voting will be open from 10:45 to 1:00

A limited amount of space will be available for exhibits by craftspeople and women's organizations. Please apply by June 10, 1977.

Child care available for a limited number of children, ages 2-10 only, and *must be by Pre-registration only.*

Workshop categories: Please select two workshop preferences. Please enclose registration fee of \$2.00 (lunch will be served) and Pre-register before June 17. Return tear-off form with check or money order to

MASS-IWY
John Hancock Bldg. 20th floor
200 Berkeley Street, Boston, MA 02116

Saturday, 9 a.m.-5 p.m.

June 25, '77



Statewide
district meetings
for the
national observance of

INTERNATIONAL
WOMEN'S YEAR

COME • PARTICIPATE •
SPEAK • VOTE

Women's Issues

ON BEHALF OF
MASSACHUSETTS WOMEN

- CENTRAL DISTRICT
Worcester State College
486 Chandler Street, Worcester
- GREATER BOSTON DISTRICT
English High School
77 Avenue Louis Pasteur, Boston
- NORTHEAST DISTRICT
Methuen High School
Ranger Road, Methuen
- SOUTHEAST DISTRICT
Southeastern Massachusetts University
North Dartmouth
- WESTERN DISTRICT
Springfield Symphony Hall
Springfield

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 - The Status of Women Around the
 World
- 11:45 **Lunch**
- 1:00 **Workshops repeated**
- 2:00 **Keynote Address**
Review
Results of election of delegates

Polls for voting will be open from 10:45 to 1:00

A limited amount of space will be available for exhibits by craftspeople and women's organizations. Please apply by June 10, 1977.

Child care available for a limited number of children, ages 2-10 only, and *must be by Pre-registration only.*

Workshop categories: Please select two workshop preferences. Please enclose registration fee of \$2.00 (lunch will be served) and Pre-register before June 17. Return tear-off form with check or money order to

MASS-IWY
John Hancock Bldg. 20th floor
200 Berkeley Street, Boston, MA 02116

Who we are . . .

Massachusetts women of diverse experience, training and understanding were named by the National IWY Commission to plan statewide meetings which would accurately represent the views of other women in this state.

What we're doing . . .

We, the Massachusetts International Women's Year Coordinating Committee, have defined our goals as:

- **RECOGNIZING THE CONTRIBUTIONS** of women to the development of our country
- **ASSESSING THE PROGRESS** that has been made to date by both the private and public sectors in promoting equality between men and women in all aspects of life in the United States
- **ASSESSING THE ROLE** of women in economic, social, cultural and political developments
- **ASSESSING THE PARTICIPATION** of women in efforts aimed at the development of friendly relations and cooperation among nations and the strengthening of world peace
- **IDENTIFYING THE BARRIERS** that prevent women from participating fully and equally in all aspects of national life, and developing recommendations for means by which such barriers can be removed
- **ESTABLISHING A TIMETABLE** for the achievement of the objectives set forth in recommendations for Massachusetts.

How we are doing it . . .

On June 25, 1977, Massachusetts women are invited to come to Statewide District Meetings to share their experiences, plan their goals and celebrate their achievements. The overall theme is "Women at Home in the World." Delegates to a National Conference are to be elected from Massachusetts, as in every other state.

Rules of the Meeting . . . regarding Election of Delegates to National Conference

34 Delegates will be elected from Massachusetts to the National Women's Conference, Houston, Texas, November 18-21, 1977.

A nominating committee from the Massachusetts Coordinating Committee and sub-committees from each district in the state have been charged with nominating in advance a "balanced slate" as follows: (1) representatives of local, state, regional, and national institutions, agencies, organizations, unions, associations, publications, and other groups which work to advance the rights of women; and (2) members of the general public, with special emphasis on the representation of low-income women, members of diverse racial, ethnic, and religious groups, and women of all ages. The slate will be available publicly before the meeting.

Additional nominations from the floor may be made by presenting the information requested on a biographical-consent form available at the Registration Desk on June 25, 1977. The bio./consent form must be presented to the Chair of the Meeting prior to the actual nominations on Saturday, June 25. The official nomination form will ask for name, address, phone, age, ethnic background, affiliations, and relevant experience. Those nominated must be present and must have agreed in advance to their nominations. Total time allowed for floor nominations is not to exceed 15 minutes.

Voting will take place during Saturday, June 25, 1977, by written ballot at a time and place to be announced by the Chair. Only registered participants may vote (requires proof of Mass. residency). Election will be by plurality. Results will be announced at close of the day.

Resolutions . . .

Resolutions on issues and areas of concern to women will be considered, both those recommended by the National IWY Commission and those formulated at the Statewide District Meetings.

The results of the action taken on resolutions during the meetings will be reported to the National Commission as part of the Massachusetts meeting report.

The President ultimately will receive the report from the National Conference of the findings and recommendations of US women from all states, and will send suggestions and recommendations for action to Congress on these issues. The state and national meetings are unique Federal/State joint undertakings.

WIN NEWS

WOMEN'S
INTERNATIONAL
NETWORK

FRAN P. HOSKEN
EDITOR

187 GRANT STREET
LEXINGTON, MA 02173
USA TEL 617-862-9431

WIN NEWS IS THE FIRST INTERNATIONAL
NEWSLETTER BY, FOR AND ABOUT WOMEN

WIN IS NON-PROFIT & SELF SUPPORTING
Started Publication with IWY 1975.

The First 4 issues of WIN NEWS reported about IWY from over 100 countries and the United Nations-- The International Women's Year Conference in Mexico and the IWY Congress in East Berlin--WOMEN & HEALTH WOMEN & ENVIRONMENT, WOMEN & DEVELOPMENT are ongoing columns. REPORTS FROM AROUND THE WORLD cover news from women and women's organizations everywhere. HABITAT the UN Conference on Human Settlements 1976 and its importance to women--Ongoing reports about WOMEN & THE MEDIA and press coverage world-wide--
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Mail to: WIN NEWS, Fran P. Hosken. 187 Grant street
LEXINGTON MASS. 02173. U.S.A.

Feelings about ^{our} sexuality reflect generally how we feel about ourselves.

If sexuality is seen as good - generally we feel good about ourselves

If our sexuality is felt as bad, generally we are out of touch w ourselves + do not feel good about ourselves.

A lot of our sexual behavior is culturally conditioned.

wide variety of behavior

1. Heterosexual

adequate - satisfying

frigidity

disinterested

married

living tog.

relat. living apt

no relationship

2. Homosexual

"

"

3. Masturbatory

4. Celibate

The separation of sexual functioning from reproductive outcomes, if partners wish, has now become an accomplishable fact - although BC methods still not perfected.

Possible for women to concentrate directly & exclusively on the pleasure/sensory aspects of sex - fear of pregnancy.

Result: Blurring of distinguishable gender roles + intrusion of women into the practices once commonly considered the prerogative of the other sex.

Economic role differences - Education, job availability etc. are blurring gender diffs.

For some these changes are welcome; for others who have depended on masc. prowess or feminine sexual attractiveness it is more difficult to deal w, arouses personal anxiety, antipathy to those who have made other adjustments; + pressure on their children to conform to ~~outdated~~ values in flux.

Menopause - no longer horror it was. Childbearing not he all - end of it not so traumatic

No cutoff point for sexuality

Rubin - 250 subjects 60-90 engaged in sex 1x every 2 mos. to 3x weekly. For some it had increased in older years.

Continuation of sexual activity post-menopause psychological reinforcement, feeling needed + wanted, capable of giving + recvg. love.

Cycle
Premarital - sexual feelings

Range
Indign
kissing
Embracing
→ petting
- 1c

Marital - Early - Extremely sexual
Spacing & planning of children
↑ interest women
↓ interest men

Parental

Sex education

Gender role identification

Adolescent child - threat
- rival

↑ fear of pregnancy on pt of parents

↑ ~~dependence~~

Responses

Shared - Tactile, skin sensation

Tumescence - penis
clitoris
nipples

Orgasm

Misconceptions - women take longer -

Not true - longer in coitus but
in masturbation or other clitoral
stimulation 3-4 min = male 3 min.

Coitus can be done 5 avg sexual
stimulation

Female - mult. orgasm possible

Other - 10% women never experienced orgasm
1st orgasm 30-40 yrs. age

Female sexuality has much variability than male.

Brit J Sex
Psych - 2-3x week - males -
latter age - 1-2 → 4 yrs. female

Males - (22) ↑ 2 org. week
Females - (22) ↓ 1 org per 10 wks

Cultural pressures.

Marriage Coitus same length - yet not usually orgasmic for women. Women report lesser interest in coitus -

Survey - 80% lesbian women report orgasm every sexual contact
10% heterosexual women. " " "

Pornography > learned response

Fantasy Women - lower class men not as stimulated sexually. i.e. men more so.

Variety

Periodicity - Just before or after menses. when impregnation most unlikely - engagement?

Emotional setting - Males - Sex & emot. attachment
Females. Companion, home, sec. love, children, affection ↑ than sex.

Premarital Sex (not promiscuous)

Regulated by affection

Big split 1920's

~~4~~ Percentage same # increased due to population explosion.

More open attitude -

H₂₄. Percentage same # greater as above.
Less reticence, greater acceptance

Also divorce - Big ↑ ~~1948's~~

Non-virgin 20's = rebel
 60's = conformist

Males former - middle class -

4 Standards

Abstinence

Double Standard

Permiss - c affection

" 3 affection

Personal moral choice - No angels.
Individual free to choose

Society says choose

Science says choose

Religion +++ says choose

More person-centered rather than body-centered.

Augustine
↓ concupiscence → original sin

Masturbation
Proscriptions
removal of transmission

Wycombe + Indiana
introducing another person to masturbate
is sodomy!

Anthony Comstock - Postal regulations prevent mast.

Mast. Clinics at hospitals

Aluminum Mitts for children to wear
at night.

Chastity belts for teen-age boys.

Electric bell whenever son had erection woke father.

Psychological overload of guilt.

Excessive often reflects lesser drive of the person
using the term.

Hsex - Range rather than discreet entity

37% all males - some hsex behavior
4% exclusively

18% all females - some hsex behavior.
2% exclusively

However - Hiddenness - Closetedness -
Invisibility -

49/76 societies condoned or encouraged for
some members of population.

Identifiable hsex - minority
15% males
5% females

Walfenden Rpt 1954 Hsex not mental illness

Abnormalities occur... are products of strain
& conflict brought abt. by the hsex condition &
not causal factors.

Enelgn Hooker - Rigid dichotomy of male + female social
roles & failure to allow for individuals who do not
fall easily into either of these.

Seduction not common (in youths & children)
See CVS

American Law Institute - recommend that private
sexual behavior bet. consenting adults should
be removed from a list of crimes regardless of
how it is morally viewed.

Majority of offenses against children by men.

Contra girls - Exhibitionism 50%
Fondling 30%
Genital contact

20-25% of all girls middle class

33-40% of all girls lower class

} 40% occur in the home.

500,000 per year between ages of 4-13.

Offenders

1/3 are midder 30's

1/4 " " 40's

1/4 " " 20's — Exhibitionism

1/10 " teens

Violence → alcoholism · Adol - mental deficiency

Rarely hst male — seldom out gay.

Offender — single or married male - conventional life only sporadic or no hxx activity.

Majority Persons known to the child and/or family
+ who live or work in the environment

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LINDA LACHMAN

WANTS TO LISTEN TO A.L.L. SIDES AND
THINKS A.L.L. ISSUES SHOULD BE HEARD

LINDA LACHMAN

TRIES TO COMBINE PHILOSOPHICAL IDEALS
WITH PRACTICAL REALITIES AT A.L.L. TIMES

LINDA LACHMAN

IS AN ACTIVE MEMBER OF THE NATIONAL
ORGANIZATION FOR WOMEN, BOSTON CHAPTER
ON THE BOARD OF DIRECTORS OF THE GAY
RIGHTS NATIONAL LOBBY
WORKED WITH A.L.L. WOMEN AS AIDE TO
REP. ELAINE NOBLE FOR TWO YEARS

LINDA LACHMAN

WANTS TO WORK FOR A.L.L. OF YOU AND
WOULD REAL.L.Y APPRECIATE YOUR VOTE



TASK FORCE ON SOCIAL JUSTICE

1977 State Legislative Program

on Social Justice Issues

WOMEN'S RIGHTS

PREGNANCY RELATED DISABILITY: CPPAX supports a strong pregnancy-related disability law which would prohibit discrimination against pregnant women by employers and would provide that employers must include pregnancy, childbirth, termination of pregnancy and recovery among other illnesses now covered by employee disability plans.

The Commerce and Labor Committee has redrafted the original bill by Senator Sharon Pollard. It is now diluted so much that it only repeats what MCAD has already ruled - that a woman can accumulate her sick leave to use during a pregnancy leave. (S.1691)

CPPAX urges you to write your legislators and tell them that we need a real pregnancy-related disability bill.

PHYSICAL ABUSE OF WOMEN:

H.1821 (NOW, Rep. Elaine Noble) Provides emergency housing to people deprived of living quarters because they are victims of domestic violence. Human Services.

H. 5855 (Reps. Gray) Emergency Shelter. Authorizes Dept. of Public Welfare to establish and maintain temporary supportive residences for women and their children, who are victims of abuse. Human Services.

H.2398 (Reps. Gray and Buell) Establishes a court-referral system through probation officers to attempt to resolve marital disputes - - involving the use or threat of physical harm, with protection and enforcement if settlement discussion fails. Judiciary.

H.1034 (Rep. Gray) Authorizes temporary shelter care for children to also admit accompanying adults. Human Services.

RACIAL JUSTICE - BUDGET

Expand METCO Budget and Program.

Continue all funding for Massachusetts Commission Against Discrimination

GAY RIGHTS

H.3677 (Rep. Noble) Prohibits discrimination on the basis of sexual preference, giving MCAD jurisdiction to enforce. Commerce and Labor

H.3676 (Rep. Noble) Prohibits discrimination in civil service employment because of sexual preference. Public Service

H.3751 (Rep. Noble) Eliminates sexual crimes between consenting adults. Judiciary

ASK YOUR LEGISLATOR TO SUPPORT THESE BILLS!

6/24/77



TASK FORCE ON SOCIAL JUSTICE

11 South Street, Boston, Ma. 02111 426-3040

CJPAX SUPPORTS LEGISLATION DESIGNED TO PROTECT WOMEN SUFFERING FROM DOMESTIC VIOLENCE:

HOUSE BILL #2398--an act providing more effective remedies to protect persons against physical abuse from their spouses. This bill establishes a court-referral system to resolve serious marital disputes. The person being abused or under threat of abuse may also discontinue contact with the court and request a complaint to be issued. Restrictions may be placed on the abuser, such as counselling, limited travel, periodic reporting to a probation officer, or supervision by a publicly-funded organization or agency. Police are given authority, in case of a violation of any such restriction, to use force "reasonably" to prevent physical harm of the abused. In supporting this bill, CJPAX voices its concern for battered wives, and survival of the family unit.

HOUSE BILL 5855 -an act authorizing the department of human services to establish and maintain temporary supportive residences for women, such as Transition House in Cambridge. Such residences would be financed by Title XX funds, and would be located in areas like Springfield, Worcester, New Bedford, Boston, Lynn and Cambridge. This bill also stresses the need for "day care and emergency counseling and provisions for community referrals for other needed services", again to preserve the marriage and family of those affected by domestic violence, and to prevent further conflict.

HOUSE BILL #1321--an act to amend plans for assistance to persons deprived of living quarters by addition of the category "victims of domestic violence." Domestic violence would receive the same public treatment as emergency situations caused by fire, tornado, or other disaster. Temporary public housing would be funded by the state to secure the safety of persons harmed or under threat of harm by a spouse. Whereas the first two bills are concerned with counseling and preventive treatment, this bill seeks only to provide safe living conditions for situations which because of direct danger, demand immediate attention. A study from the Kansas Police Department in 1970-71 states that: "In 35% of the cases of domestic homicide, the police were summoned at least once before the killing occurred. In 50% of the cases the police were called five times or more before the actual murder took place." Even temporary solutions to such abuse could save lives.

HOUSE BILL #1034--an act authorizing temporary shelter care centers for children to admit adults who accompany such children. Runaway children are the prime subject of this bill. Refuge and counseling are provided, and any such facility must comply with "licensing requirements of the Office for Children." It is hoped by sponsors and supporters of the bill that, in addition to those stated in section 9 of chapter 20A of the General Laws, funds will be provided by other sources like the donated funds program of Title XX.

ASK YOUR LEGISLATOR TO SUPPORT THESE BILLS:

Add your **VOICE**
to your **VOTE**...

women's lobby
can show you how –

WHO ARE WE AND WHAT DO WE WANT TO DO?

We are women in business, government, unions, academia, and in the home. We range from teens to senior citizens, single, married, and divorced. As diverse as we are, we have a common purpose. Our goal is to help pass legislation which will change laws that are discriminatory to women. Our technique is to urge voters to communicate directly with their legislators, in person, by phone, and by letter. We constitute a necessary citizens' lobby to work for equal protection and equal opportunities for women.

WHY IS THE WOMEN'S LOBBY NECESSARY?

Each year legislation is either passed or voted down which affects the lives of all women. Whether it is tenants' or homeowners' rights, discrimination in jobs or pay, discrimination in insurance coverage, unequal access to technical or professional training, lack of adequate health care information, lack of social security benefits, or reasonable divorce laws, women are affected. Women must be educated to identify their needs and to intelligently protect their civil rights; we must know how to effectively influence our elected officials. Since women are not adequately represented by the numbers of Senators and Representatives at the State House, we must be sure that those legislators clearly understand the needs and concerns of all women. Our legislators need our help because of the large volume of legislation they review each year. The Women's Lobby coordinates the efforts of women throughout the State by researching, educating, and lobbying for bills of importance to women. Without the Lobby much of this vital work would not be accomplished.

HOW DOES THE LOBBY WORK?

The Women's Lobby meets to discuss currently filed legislation and to determine those key bills for which the Lobby will work. Members then follow the progress of these bills through committees of the House and Senate contacting legislators to inform them of the Lobby's concern and to testify at public hearings. Lobby members are encouraged to write and phone their legislators regarding currently filed legislation.

Since its beginning in 1972 the Women's Lobby support has assisted passage of the following legislation:

- . The Equal Rights Amendment in the State Constitution which prohibits discrimination on the basis of sex, race, religion, or national origin.

- . No-fault divorce.

- . Anti-discrimination in credit and services.

- . Limit to absolute veteran's preference over women and minorities.

- . Removal of jury exemption which increases the chances of women serving on juries.

- . Limited admissibility of certain evidence in rape cases so that the court experience is not an additional trauma.

- . Practice of midwifery which allows women more choice in obstetrical care and provides more jobs.

CURRENT ISSUES which the Women's Lobby supports are:

- . Equal Rights Implementation which would repeal 150 discriminatory laws now on the books.

- . Legislation which makes incapacity to work during pregnancy a short-term disability under employee health or sick leave.

- . Temporary shelters for battered women and/or women in transition.

- . Breast cancer detection centers.

HOW CAN YOU HELP?

JOIN the Women's Lobby! Since it is a volunteer organization, the Women's Lobby needs your time and/or your money.

Remember, a contribution to the Women's Lobby is a tax-deductible political contribution.

TEAR OFF AND RETURN:

CHECK the areas in which you would like to contribute:

- ☐ Attend Lobby meetings
- ☐ Phone or write your legislators
- ☐ Write newsletter
- ☐ Research bills
- ☐ Lobby your legislator in person
- ☐ Recruit members
- ☐ Testify at legislative hearings
- ☐ Chair a task force
- ☐ Receive mailings
- ☐ (Other: _____)

I would like to contribute \$_____ to enable the Women's Lobby to continue its work. (Suggested contribution, \$15; Students & Senior Citizens, \$7.50)

NAME: _____

ADDRESS: _____

ZIP _____

HOME PHONE _____

OFFICE PHONE _____

SEND TO: THE WOMEN'S LOBBY
19 Colliston Road
Brighton MA 02146

PHONE: (617) 566-5320



MASSACHUSETTS STATEWIDE MEETING

IN OBSERVANCE OF

INTERNATIONAL WOMEN'S YEAR

GREATER BOSTON DISTRICT

JUNE 25, 1977

8:00A.M. - 5:00P.M.

ENGLISH HIGH SCHOOL
77 AVENUE LOUIS PASTEUR
BOSTON, MASSACHUSETTS

8:00 - 9:00 A.M.	REGISTRATION
9:30 - 9:50	OPENING REMARKS/WELCOME Jannie John, Coordinator Greater Boston District Meeting; Women's Program Specialist, Boston Manpower Administration Wilma Scott Heide, member Mass. IWY Coordinating Committee; former Chair of Board & President of the National Organization for Women
	FILM: "DECADE OF DESTINY"
9:50 - 10:00	OPENING OF FIRST SESSION Presiding Officer, Helyn Hall Founder and Director of Hall Enterprises, Inc. Former Vice President League of Women Voters, Stoughton, Mass. Parliamentarian - Sally H. Lunt, member Mass. IWY Coordinating Committee, Chair State Elections Committee
10:00 - 10:15	REPORT FROM NOMINATING COMMITTEE/ PRESENTATION OF NOMINEES Bert Hartry, Chair, District Nominating; member Mass. Coordinating Committee
10:15 - 10:30	ACCEPTANCE of NOMINATIONS FROM FLOOR Helyn Hall
10:30	ANNOUNCEMENTS ADJOURNMENT of FIRST BUSINESS SESSION Helyn Hall
10:45 - 11:45	WORKSHOPS - (A.M. SESSION)
12:00 - 1:00 P.M.	LUNCH
1:15 - 2:15	WORKSHOPS - (P.M. SESSION)
2:15 - 2:45	KEYNOTE ADDRESS--"Who Am I? WHAT Am I? WHERE Am I?" SANDRA GRAHAM, State Representative from Cambridge; Vice Mayor, City of Cambridge Member Massachusetts State Legislative Committee on Urban Affairs; recently completed Fellowship at Harvard University in Urban Design
2:45 - 3:00	BREAK
3:00 - 4:30	REPORT FROM RECOMMENDATIONS COMMITTEE/ REVIEW of RECOMMENDATIONS Florence Rubin, Chair State Nominations Committee
4:30 - 5:00	RESULTS of ELECTIONS/ PRESENTATION of DELEGATES ADJOURNMENT of SECOND BUSINESS MEETING

**NOTE REGISTRATION FOR VOTERS WILL CLOSE WHEN THE POLLS OPEN.

The presiding officer will announce the opening of the polls.

All children must be picked up by 5:00 p.m.

WORKSHOPS

Women Alone & Homeless

Room 303

Kathleen Field and Tip Tiernan, Co-Directors of
Rosies Place, a home for homeless women

Women in The Arts

Room 317

Janet Cashell, Producer, Mass. Repertory Theatre
Just completed three successful plays--Dance of Death; Candida;
Long Day's Journey Into Night

Anita Sangiolo, Actress / Producer, Picadilly Square Theatre Co.
Plymouth, Mass.

Diane Gallagher, Co-owner of Bare Cove Gallery, Hingham, Media Chair,
Mass. IWY Coordinating Committee; Governor's Commission
on the Status of Women; Columnist, South of Boston Mirror

Barriers to Non-English Speaking Women

Room 307

Esmeralda Santiago, Youth Program Developer, Alianza Hispana

Gladys Rodriquez, Linguistic Specialist, Boston Manpower Administration

Consuelo Thorne, Employment Counselor, Minority Women Employment
Program

Betty Prata, R.N.

Battered Women

Room 204

Lisa Leghorn, Outreach Worker/Fund Raiser, Transition House;
Member Mayor's Task Force on Battered Women

Katherine Triantafillu, Attorney-at-Law; Consulting Attny., Transition
House; Member Mayor's Task Force on Battered Women

Housewife--The World's Oldest & Lowest Paid Professional

Room 313

Sue Kaufman, Founding member of Boston Wages for Housework; actively
involved in the International Wages for Housework Campaign
since 1975

Business & Women

Room 304

Diane Mwanoyha, Commercial Loan Officer, Small Business Association;
former Vice President of South Eastern Bank & Trust

Child Abuse

Auditorium

To be announced

Consumer Education

Room 206

Yvonne G. Douglas, City of Boston Consumers' Council

Displaced Homemakers

Room 305

Miriam Kreig, Economic Researcher and Business Manager of Krieg Assoc.

How You and Your Daughter Can Get A Better Education

Room 301

Caroline Chang, Equal Opportunity Specialist, Elementary & Secondary
Education Branch, Office of Civil Rights, Region I

Kay Doherty, Co-founder, Director & Treasurer of Consultants for Equal
Education; Women's Committee of the Boston Teachers Union

Raising The Status of Women in Employment

Room 306

Judy McCullough, Executive Director, 9 to 5, an organization dedicated
to studying the problems of working women

Handicapped

Auditorium

Meg Kocher, Asst. Director, Disabled Students Center, U. Mass./Boston

Cherly Davis, Advisory Committee, National Disabled Women's Caucus;
Planner, Mass. Dept. of Community Affairs

Elizabeth Bjelawski, Executive Director, Bristol County Home Care for
the Elderly, Inc.; Delegate to the White Conference
on Handicapped Individuals, May, 1977

Health

Room 203

Elaine Hardwick, R.N., Director of Nursing, Mass. State Dept. of
Corrections

Susan Teto, Past Training Coordinator, Boston City Hospital Family
Health Center

Housing

Room 330

Elaine Werby, Asst. Professor, College of Public & Community Service
U. Mass./Boston; has worked extensively in field of
housing

Margaret P. Fisher, Real Estate Broker for 11 years; currently working
for City of Boston Housing Improvement and Housing
Rehabilitation

Women and The Law

Room 328

Regina Healey, Partner, Healey & Lund, Law Firm; Instructor, Radcliffe
Institute; former Commissioner, Mass. Comm. Against
Discrimination; Lecturer in various Boston Law Schools

Women and The Media

Room 201

Eunice West, Publisher, Equal Times

Sarah-Ann Shaw, Reporter, WBZ-Channel 7; Hostess, Mizzi Roots; Board
of Directors, National Urban League and Elma Lewis
School of Fine Arts; a lifelong resident of Roxbury

Margaret Bailey, Advertising & Promotion Specialist; Lecturer, Simmons
College School of Communications

Jean Kilbourne, Asst. Director of New England Screed Education Assoc.;
engaged in research of the affects of the media on women

Older Women

Room 202

Margaret Arnold, Asst. for Women's Activities, National Retired Teachers
Assoc. and the American Assoc. of Retired Persons

Joyce Payne, Career Counselor, Asst. Coordinator, Mary Rawk Gerontology
Center

Women & Politics

Room 207

To be announced

Public Assistance

Room 320

Leona B. Fredericks, Asst. to the Commissioner, Mass. Dept of Public
Welfare

Susan Newsom, Dept. of Public Welfare; Office of Research & Planning

Rape

Room 329

Barbara Keshen, Attorney, Member of Boston Area Rape Crisis Center

Sexuality

Room 205

Marge Ragona, Minister, Metropolitan Community Church of Boston

Women in the U.S.--A Status Report

Room 327

Judith W. Cohen, Data User Services Officer, U.S. Dept. of Commerce,
Bureau of the Census, Boston Regional Office

The Status of Women Around the World

Room 326

Wilma Scott Heide, International Scholar and Activist

Reproductive Freedom

Lunch Room 2nd Floor

Dr. Gertrude Murphy, Pediatrician, Director Pediatrics, Mass. Hospital
for Crippled Childred, Canton

Joanne O'Brian, Nurse; Member Board of Trustees, Leonard Nurse Hospital

Ruth Struss and Terry Owens, Family Planning Clinic, Cambridge

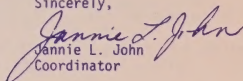
ACKNOWLEDGEMENTS:

THE GREATER BOSTON IWY COORDINATING COMMITTEE IS
GRATEFUL TO THE FOLLOWING, FOR THEIR GRACIOUS
GUIDANCE, ASSISTANCE, AND DONATIONS-

The Massachusetts IWY Coordinating Committee
Chris Kirsch, Co-Director Mass. IWY Meeting
Phyllis Shyon, Co-Director Mass. IWY
Diane Davis, Public Relations & Media Director
Mass IWY Meeting

A-COPY, Inc.
Coca Cola Bottling Co.
International Business Machines
John Hancock Mutual Life Insurance Company
Kentucky Fried Chicken
National Alliance of Businessmen
New England Telephone Co.
Powers Answering Service
Roxbury Montessori Family Centre
Simmons College
Wentworth Institute

Sincerely,


Jannie L. John
Coordinator

Jacqueline Simpson
Office Manager/Recording Secretary
Alma Carter
Media Chair
*Bert Hartry
Nominations Chair
Patricia Floyd
Gladys Rodriguez
*Janice D'Avignon
*Adrian Ruth
Barbara Davis
*Barbara Magovsky
Program Chair
*Florence Ruben
Thelma C. Moss
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Ellie Johnson
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Daycare Coordinator
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Nancy Miner
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Karen O'Rourke
*Caroline Chang
Stephanie Hardwick
*Diane Gallagher
*Sally Lunt
*Jeanie McKeigue
Malissa Bowles
Kathleen Roth
Mary Jo Robinson
Kathy Lombardi

*Member Mass. IWY Coordinating Committee



MASSACHUSETTS
COORDINATING
COMMITTEE

MASS. IWY MEETINGS
Report of Boston District Nominating Sub-Committee

Public Law 94-167 states that "The Nominating Committee shall prepare and present a balanced list of nominees for the State's Representatives (to the National Conference) and the Representatives shall be composed of (1) local, State, regional, & national institutions, agencies, organizations, unions, associations, publications & other groups which work to advance the rights of women; and (2) members of the general public, with special emphasis on the representation of low-income women, members of diverse racial, ethnic, & religious groups, & women of all ages."

Nancy Barrett-Thomas, Boston
Caroline Chang, Mattapan
Ann Connor, Hingham
Jane B. Ford, Quincy
Mary Goode, Roxbury
Mary T.L. Goon, W. Roxbury
Elaine C. Hardwick, Roxbury
Regie Healy, Brookline
Linda Lachman, Allston
Lisa Leghorn, Cambridge
Sally H. Lunt, Weston
Barbara Magovsky, Somerville

Pat Matsumiya, Cambridge
Jeanie McKeigue, Jamaica Plain
Bette Pinckney, Arlington
Terry Rick, Sharon
Gladys M. Rodriguez, Dorchester
Florence Rubin, Newton
Terry Shinkwin, Cambridge
Jackie Simpson, Boston
Athena Theodore, Lexington
Katherine Triantafillou, Boston
Quinan Velez-Rodriguez, Jamaica Plain
Matlyn Witcher, Boston

PROCEDURES FOR FLOOR NOMINATIONS - Mass. IWY District Meetings

During the morning business session (following the welcome and explanation of voting procedures), is the presentation of the slate of nominees for delegates to the National Women's Conference prepared by the District Nominating Sub-committee in accordance with the principles of Public Law 94-167 regarding balanced representation.

Fifteen (15) minutes shall be allowed for floor nominations. There may be as many nominations from the floor as the time allows, (15 minutes total).

Each floor nomination must be made by a registered voter of the Mass. IWY District Meeting and must receive a seconding motion to be considered.

There shall be neither nominating nor seconding speeches.

Only one person's name may be placed in nomination at a time.

There shall be no difference in requirements between nominations from the floor and slate nominations.

No nomination shall be valid unless the nominee has submitted the biographical data and consent form to the duly designated Presiding Officer prior to the nomination. The bio/consent form will be available at or near the Registration Desk on the day of the meeting, before the business session at which the nominations are scheduled.

A GROUP OF CONCERNED FEMINISTS HAS COMPILED THE FOLLOWING LIST OF NOMINEES ~~XX~~
WE WOULD LIKE TO SEE SENT TO THE NATIONAL CONVENTION. THESE ARE WOMEN
KNOWN TO SUPPORT THE FOLLOWING ISSUES:

1. A women's right to control her own body.
2. Freedom of sexual/affectual preference.
3. School ~~for~~ integration/quality education.
4. ERA

We have compiled this list because at other IWY conventions constructive discussion had been disrupted by a minority of people who do not support the above issues. We urge that you vote for the following women:

These women have already been nominated:

Lisa Leghorn
Reggie Healey
Mary Good
Katherine Triantifillou
Sally Hunt
Barbara Magovsky
Florence Rubin

These women will be nominated from the floor:

Barbara Smith
~~XXXXXXXXXX~~
Wilma Scott Heidi
Anna Del Prado
~~Mildred Cave~~ Mildred Cave
Pamela Evans

RULES FOR THE IWY STATE MEETINGS

1. REGISTRATION. All persons shall be required to register in accordance with prescribed identification and fee requirements. A registration badge shall be issued to each registrant which shall be necessary for admission to the Meeting. Badges shall identify each person as a voter or as an observer. A non-transferrable voting card shall be issued each registrant who is qualified to vote until such time as the voting polls open.

2. VOTING BODY.

a. The voting body of the Meeting shall consist of: (1) members of the Coordinating Committee; (2) bona fide residents age 16 or over of the State who have been registered upon acceptable proof of residence; and (3) persons, aged 16 or over, who are enrolled in educational institutions in the State and are duly registered at the meeting.

b. Persons who desire merely to audit the proceedings, without vote, may register as observers upon compliance with registration requirements.

3. DISCUSSION. In order to address the Meeting, a registrant must address the chair, await recognition, give her name and identification, and state whether she is speaking in the affirmative or negative. In the discretion of the Presiding Officer an observer may participate in the discussion by the same procedure.

Except by unanimous consent of the Meeting, no person may speak more than TWO MINUTES on a motion, nor speak a second time until all others have had an opportunity to do so, nor speak more than twice to a given question.

Workshops shall follow the same discussion and motion rules as the plenary session.

4. MOTIONS. Only persons duly registered as members of the voting body may make motions or vote. All motions, except on procedural matters, shall be written and signed by the proponent. The Presiding Officer may require such written motion before action is taken.

The Presiding Officer shall require a showing of voting cards upon the taking of a vote.

A motion to table or postpone indefinitely shall require a two-thirds vote.

The Meeting shall indicate its action on substantive questions by consensus or by majority vote. There shall be no proxy voting.

5. NOMINATING PROCEDURES.

a. Entitlement. Each State shall be entitled to a minimum of 10 representatives, plus twice the number of Congressional Districts in the State (34 for Massachusetts). It may elect up to five persons available as alternative representatives to serve in event of the absence or incapacity of a prior ranking representative. (Massachusetts has apportioned its 34 delegates among the five districts as follows: Boston, 10; Central, Western, Northeast and Southeast, 6 each.)

b. Eligibility, Diversity. The State Meeting shall select representatives to the National Conference on the principle of a balanced representation as set forth in P.L. 94-167, Sec. 3(a) (1) and (2), reading as follows:

"(a) (1) representatives of local, State, regional, and national institutions, agencies, organizations, unions, associations, publications and other groups which work to advance the rights of women; and (a) (2) members of the general public, with special emphasis on the representation of low-income women, members of diverse racial, ethnic, and religious groups, and women of all ages."

The Nominations Committee shall prepare and present its report of a balanced list of nominees for the state's representatives according to the requirements specified by the Commission during the first plenary session of the State Meeting, which shall be followed by nominations from the floor.

6. ELECTION OF DELEGATES. Election shall be by ballot. No ballots shall be distributed prior to the closing of nominations. Ballots will be issued only to those wearing voter registration badges, and each voter's card will be marked upon the casting of her ballot.

A plurality vote shall elect. The allowable number of persons receiving the highest number of votes shall be the elected representatives. In event of a tie vote for the finally allotted post, there shall be a further ballot to resolve this selection, the loser to be designated as alternate. A total of five alternates shall be allowed (one from each district in Massachusetts), ranked according to votes received, who shall be named to serve as representative in event of the absence or incapacity of an elected representative.

7. In matters not covered by the above rules, Roberts Rules of Order, Newly Revised, shall be the parliamentary authority.

[illegible]



PROCEDURES FOR RECOMMENDATIONS (RESOLUTIONS)

1. The Executive Committee of the Massachusetts Coordinating Committee shall appoint a Recommendations Committee composed of at least three persons residing in each of the five meeting districts.
2. A table staffed by members of the Recommendations Committee will be set up near the registration area at each district meeting. Members of the voting body may consult with the Recommendations Committee about the Commission's recommendations, the Coordinating Committee's recommendations, the wording of other recommendations, and the procedure for handling recommendations.
3. The Commission's summary recommendations shall be duplicated on ballots and one ballot shall be distributed to every member of the voting body at each of the five district meetings.
4. The Massachusetts Coordinating Committee may approve an additional body of recommendations on national and Massachusetts concerns to be submitted to the district meetings. Recommendations received by the Recommendations Committee by June 11 shall be considered at a June 16 meeting of the Massachusetts Coordinating Committee. Recommendations approved by the Massachusetts Coordinating Committee shall be duplicated on ballots and one ballot shall be distributed to every member of the voting body at each of the five district meetings.
5. Workshop agendas will include time for discussion of pertinent recommendations. Members of the voting body shall be instructed to mark their recommendations ballots and to give them to the ushers/guides or place them directly in ballot boxes for this purpose before leaving the meeting. The ballots shall be collected by the Recommendations Chair in each district, tallied by the Recommendations Committee and the combined results from the five district meetings shall be sent to the Commission as representing the views of women all across the Commonwealth.
6. Recommendations, other than those on ballots, adopted by a majority vote of the members of the voting body participating in a workshop may be presented for debate and adoption by the voting body at the closing plenary session. A majority vote shall be required for adoption. Adopted recommendations shall be sent to the Commission as representing the views of a particular district meeting.
7. Following the conclusion of plenary session action on recommendations presented by workshops, individual members of the voting body may present recommendations for consideration by the voting body. No debate or questions for clarification shall be allowed on the motion to consider. A majority vote shall be required for consideration. Recommendations voted consideration shall be before the voting body for debate and adoption. A majority vote shall be required for adoption. Adopted recommendations shall be sent to the Commission as representing the views of the particular district meeting.
8. Debate on each recommendation shall be limited to a maximum of ten (10) minutes. The total period for debate on recommendations shall be limited to sixty (60) minutes.

SEXUALITY
DISCUSSION LEADER
J. Simpson

7 Child Abuse
Auditorium

P.M.



June 25, '77

Massachusetts observance of
INTERNATIONAL WOMEN'S YEAR



MARTORIE RAGONA

Resolved that children who have
suffered ^{sexual} molestation, both extra-
and intrafamilial be granted the
same medical & psychological
services made available to
battered children.

Saturday, 9 a.m.-5 p.m.

June 25, '77



Statewide
district meetings
for the
national observance of

INTERNATIONAL
WOMEN'S YEAR

COME • PARTICIPATE •
SPEAK • VOTE

Women's Issues

ON BEHALF OF
MASSACHUSETTS WOMEN

- CENTRAL DISTRICT
Worcester State College
486 Chandler Street, Worcester
- GREATER BOSTON DISTRICT
English High School
77 Avenue Louis Pasteur, Boston
- NORTHEAST DISTRICT
Methuen High School
Ranger Road, Methuen
- SOUTHEAST DISTRICT
Southeastern Massachusetts University
North Dartmouth
- WESTERN DISTRICT
Springfield Symphony Hall
Springfield

Pre-Registration Form

RETURN BY MAIL, POSTMARKED NO LATER THAN JUNE 17

Name _____

Address _____ Zip _____

Telephone _____

The person whose name appears below wants to register with me:

Name _____

Address _____ Zip _____

Telephone _____

I am registering as:

a voter _____ (over 16 & Mass. resident)
(BRING PROOF of residency to meeting)

an observer only _____

I need child care services

for _____ children. Ages _____. (Check district
requirements for ages on program page.)

My workshop preference (for planning purposes). Check
program page for choices.

1. _____

2. _____

3. _____

Transportation:

☐ I'm driving and will drive another if asked.

☐ I need transportation.

Language needs, if other than English. _____

Fee: \$2.00 Lunch will be served. Send check, money order to
MASS-IWY.

Mail to:

MASS-IWY

John Hancock Bldg. 20th floor
200 Berkeley Street, Boston, MA 02116

General Information on Meeting

To vote

- You must be a resident of Massachusetts and over 16 years of age
- Evidence of residency and age will be requested when you register, prior to receiving a voting badge
- Non-resident students can use Mass. school ID cards to obtain voting privileges
- All others are most welcome to observe the voting and to participate in the program
- Registration must be completed before polls open

Pre-Registration Policy

- Admission by pre-registration please. Please make every effort to register by mail. Time and space for registration at door will be limited.
- Registration at door accepted until capacity is reached. First come, first serve basis. (No lunch guaranteed without pre-registration.)
- Deadline: Please have registration post-marked no later than June 17, 1977
- Fee includes lunch. "Scholarships" are available.
- Pick up registration badge and meeting materials at Registration Desk on the day of the meeting.

Child Care

- Available at no charge
- Ages: Check district requirements on program page for minimum and maximum ages accepted
- Lunch will be served
- PRE-REGISTRATION REQUIRED

Transportation

- Arranged for large groups if requested
- Car pools encouraged — it will be attempted to coordinate them

These meetings are supported by a grant from the National Commission on the Observance of International Women's Year in Washington, D.C. under Public Law 94-167.

Program

MASSACHUSETTS MEETINGS FOR WOMEN **Saturday, June 25, 1977**
GREATER BOSTON DISTRICT (Suffolk, Norfolk, Lower Middlesex, Upper Plymouth counties)
AT ENGLISH HIGH SCHOOL, 77 Avenue Louis Pasteur, Boston

- 8:00-**
9:30 Registration
- 9:30 Business Meeting**
Welcome
Nomination of Delegates to National Women's Conference
- 10:45 Workshops**
Workshops will be offered in the following categories:
- Housing
 - Employment
 - Education
 - Women in Politics
 - Battered Women
 - Health
 - Sexuality
 - Parenting
 - Consumer Affairs
 - Public Assistance
 - The Decay of the Inner City
 & What it Means to the
 American Woman
 - The Status of Women Around the
 World
- 11:45 Lunch**
- 1:00 Workshops repeated**
- 2:00 Keynote Address**
Review
Results of election of delegates

Polls for voting will be open from 10:45 to 1:00

A limited amount of space will be available for exhibits by craftspeople and women's organizations. Please apply by June 10, 1977.

Child care available for a limited number of children, ages 2-10 only, and *must be by Pre-registration only.*

Workshop categories: Please select two workshop preferences. Please enclose registration fee of \$2.00 (lunch will be served) and Pre-register before June 17. Return tear-off form with check or money order to

MASS-IWY
John Hancock Bldg. 20th floor
200 Berkeley Street, Boston, MA 02116

Who we are . . .

Massachusetts women of diverse experience, training and understanding were named by the National IWY Commission to plan statewide meetings which would accurately represent the views of other women in this state.

What we're doing . . .

We, the Massachusetts International Women's Year Coordinating Committee, have defined our goals as:

- **RECOGNIZING THE CONTRIBUTIONS** of women to the development of our country
- **ASSESSING THE PROGRESS** that has been made to date by both the private and public sectors in promoting equality between men and women in all aspects of life in the United States
- **ASSESSING THE ROLE** of women in economic, social, cultural and political developments
- **ASSESSING THE PARTICIPATION** of women in efforts aimed at the development of friendly relations and cooperation among nations and the strengthening of world peace
- **IDENTIFYING THE BARRIERS** that prevent women from participating fully and equally in all aspects of national life, and developing recommendations for means by which such barriers can be removed
- **ESTABLISHING A TIMETABLE** for the achievement of the objectives set forth in recommendations for Massachusetts.

How we are doing it . . .

On June 25, 1977, Massachusetts women are invited to come to Statewide District Meetings to share their experiences, plan their goals and celebrate their achievements. The overall theme is "Women at Home in the World." Delegates to a National Conference are to be elected from Massachusetts, as in every other state.

Rules of the Meeting . . . regarding Election of Delegates to National Conference

34 Delegates will be elected from Massachusetts to the National Women's Conference, Houston, Texas, November 18-21, 1977.

A nominating committee from the Massachusetts Coordinating Committee and sub-committees from each district in the state have been charged with nominating in advance a "balanced slate" as follows: (1) representatives of local, state, regional, and national institutions, agencies, organizations, unions, associations, publications, and other groups which work to advance the rights of women; and (2) members of the general public, with special emphasis on the representation of low-income women, members of diverse racial, ethnic, and religious groups, and women of all ages. The slate will be available publicly before the meeting.

Additional nominations from the floor may be made by presenting the information requested on a biographical-consent form available at the Registration Desk on June 25, 1977. The bio./consent form must be presented to the Chair of the Meeting prior to the actual nominations on Saturday, June 25. The official nomination form will ask for name, address, phone, age, ethnic background, affiliations, and relevant experience. Those nominated must be present and must have agreed in advance to their nominations. Total time allowed for floor nominations is not to exceed 15 minutes.

Voting will take place during Saturday, June 25, 1977, by written ballot at a time and place to be announced by the Chair. Only registered participants may vote (requires proof of Mass. residency). Election will be by plurality. Results will be announced at close of the day.

Resolutions . . .

Resolutions on issues and areas of concern to women will be considered, both those recommended by the National IWY Commission and those formulated at the Statewide District Meetings.

The results of the action taken on resolutions during the meetings will be reported to the National Commission as part of the Massachusetts meeting report.

The President ultimately will receive the report from the National Conference of the findings and recommendations of US women from all states, and will send suggestions and recommendations for action to Congress on these issues. The state and national meetings are unique Federal/State joint undertakings.

International Women's Year . . . becomes the Decade for Women

- In 1972 the United Nations proclaimed 1975 as International Women's Year.
- In 1975 a World Conference of International Women's Year was held in Mexico City. 1300 delegates from 130 countries, in addition to 7,000 others, attended. They discussed women's common goals and decided on a World Plan of Action for removing barriers to women's equality in their societies.
- In 1976 International Women's Year became The Decade for Women by U.N. proclamation.
- In 1977 The Decade for Women was launched in the U.S. Meetings for Women are being held in every state and territory, supported by grants from the National Commission for the Observance of International Women's Year.

INTERNATIONAL WOMEN'S YEAR
Massachusetts Coordinating Committee
828 Washington Street
Wellesley, MA 02181
(617) 235-7411

BULK RATE
U.S. Postage
PAID
Boston, MA
Permit No. 51256

The controversy over the ethics of identification and study of individuals of XYY karyotype is an example of our fascination for the exotic problems to the neglect of common but more serious genetic conditions, such as the XY karyotype that afflicts roughly half of the human race, including the writer.

Overwhelming statistical evidence indicates that the XY karyotype is associated with major social problems such as violent crime and war. If we are to provide medical and psychiatric assistance to XYY individuals, let us not neglect the XY's, who in aggregate present a much greater problem for the community.

MICHAEL MAGE

*Laboratory of Biochemistry,
National Cancer Institute,
Bethesda, Maryland 20014*

Science 31 Jan 1975 p299

"Look for a long time at what pleases you, and longer still at what pains you. "

Colette

"Eye contact is a sure indication of status. Most (female) non-feminists lower the eyes or look to the side, returning a gaze furtively, even more furtively with men. Feminists use more eye level contact than non-feminists and lesbian-feminists sometimes hold their eyes so level in a conversation that it unnerves other non-lesbian women, since this sort of eye contact is considered predatory among heterosexuals. "

Rita Mae Brown

Quest, 1974

"Most women have been taught how to ward off unwarranted and unwanted advances from men. To us, it is inconceivable that men as well as women cannot learn to say no to an undesired homosexual overture without resorting to the police for protection, or to violence and hysteria. "

Del Martin, Phyllis Lyon

Lesbian/Woman

"As long as male acceptability is primary--both to individual women and to the movement as a whole--the term lesbian will be used effectively against women. Insofar as women want only more privileges within the system, they do not want to antagonize male power. They seek instead acceptability for women's liberation, and the most crucial aspect of the acceptability is to deny lesbians--i. e. , to deny any fundamental challenge to the basis of the female. "

Radicalesbians

"The Woman Identified Woman"

"The Marind-Anim have carried to violent extremes the fear that men and women will never find heterosexual activity sufficiently rewarding to indulge in it. Their young men are given a period of highly conventionalized homosexual experience. . . The fear that no one will ever prefer heterosexual love is a very extreme attitude; it dramatizes one end of the scale, while those peoples who place the heaviest possible restrictions on heterosexual activity (in the explicit fear that otherwise it will get out of hand) lie at the other end. "

Margaret Mead

Male and Female

"Often women have been called 'lesbian' by complete strangers simply because they were sitting in a cafe obviously engrossed in their own conversation and not interested in the men around them. "

Anne Koedt

"Lesbianism and Feminism "

"It has always mystified us that the public remains so fearful of Lesbian teachers when criminal statistics clearly indicate that young girls who are seduced or raped are invariable victimized by men. "

Del Martin, Phyllis Lyon
Lesbian/Woman

"People fear what they do not know about, and when they do not know, what they imagine is always distorted. Only when people of varying life styles feel free to come into the open--where they can exhibit their humanness, their worth, and their usefulness to society--can people get to know them, stop mis-imagining, and realize that they can accept people who choose a different way of life without any threat to themselves or society. "

Bettie Wysor
The Lesbian Myth

". . . no woman is truly free to be anything until she is also free to be a lesbian. "

Charlotte Bunch
"Learning from Lesbian Separatism"

"Fear of identification as a Lesbian leads to fear of ridicule, fear of rejection, fear of group association, fear of the homophile community, fear of police, fear of family, fear of forming friendships, fear of loneliness, fear of losing one's job or career, fear of loss of respect, fear of displaying affection, and, perhaps the greatest and most disastrous fear of all, fear of self acceptance. "

Del Martin, Phyllis Lyon
Lesbian/Woman

". . . it is a natural question; if you want to remove sexual roles, and if you say that men and women are equal human beings, well, the next question is: Why should you only love men? "

Anonymous
"Loving Another Woman"
(Interview by Anne Koedt)

"You see, it's a very simple connection to understand that a society or individual who denies love is a step away from denying life. "

Rita Mae Brown
Introduction to
Songs to a Handsome Woman

*How
Do You
Feel About
Being
A Woman?*

THE RESULTS OF A
REDBOOK QUESTIONNAIRE

Additional copies of this booklet can be obtained from Redbook. For each copy please send 75 cents plus 25 cents for postage and handling (no stamps, please) to: Report on Women, Department Q-64, Redbook, 230 Park Avenue, New York, New York 10017. Special prices for bulk orders are available on request.

What 120,000 Young Women Can Tell You About Sex, Motherhood, Menstruation, Housework— and Men

by Carol Tavis and Toby Jayaratne

DO YOU FEEL THESE STATEMENTS ARE TRUE OR FALSE?

1. Most women agree that they can develop their full potential by being good wives and mothers.

2. Today's young women believe that men take them seriously and don't just treat females as sex objects.

3. Most women do not believe that they are discriminated against.

4. Women who are content with their roles as wives and mothers generally do not support the Women's Liberation Movement.

5. Happily married women think that feminists are aggressive females who dislike men.

6. Most women still believe that sex is more an obligation than a pleasure.

*120,000 young women believe that every one of these commonly held assumptions is false.
Turn the page to find out what they believe to be true...*

Last April we designed a questionnaire for Redbook readers, asking them how they felt about the many dimensions of being a female. We wanted to learn their attitudes toward women's place in society and their experiences as wives and mothers, as workers, as sexual beings. The survey covered feelings about children, marriage, discrimination, sex, pregnancy and childbirth.

Much to our astonishment, 120,000 women took the trouble to fill out the six-page, hundred-question form and mail it back to Redbook. This unprecedented response suggests that the questions went to the core of issues that large numbers of women think about and wish to discuss.

Because the questionnaire was filled out only by those women who were interested in the subject (and who read this magazine), we cannot claim that the 120,000 replies typify that vague entity known as "the average American woman." But they do represent the thinking of a wide spectrum of young women—a majority under 30, married and with children.

Further, we think that these women indicate the direction that many American women will take in the future. They are, of course, by no means unanimous in their attitudes toward women's roles, but recognizable trends can be discerned in their answers. Many of them express opinions and reflect experiences that sharply separate them from their mothers' generation, and there are indications that the values they transmit to their children will be based on the principle of sexual equality.

Yet these women themselves are far from being radicals or feminists. As the profile of those who replied to the questionnaire shows, they tend to be political moderates, to acknowledge a religious affiliation and to have chosen the conventional life-style of marriage and motherhood.

These rather conventional women, however, harbor some very unconventional attitudes about their status in American society. The overwhelming majority believes that women are, indeed, second-class citizens, a notion that even as recently as several years ago was held only by a small minority of women. For example:

Three women in four concur that the communications media "degrade women by portraying them as sex objects or mindless dolls."

Virtually all (more than nine out of ten) are aware that women earn less than men for doing the same work.

Fully 94 per cent oppose the argument that women deserve less pay than men because women are less reliable as workers.

They are not willing to accept social niceties in exchange for lower salaries. Almost two in three disagree that "the special privileges that men extend to women more than offset any discrimination they practice against women."

About half even agreed with the strong position that women are as exploited as minority groups.

Only one woman in ten thinks that there is no real discrimination against women.

The evidence of economic discrimination against women has been mounting steadily. In 1969, a research study found that 95 per cent of all working women earn less than men with comparable skills—and an average of \$3,500 a year less at that. Yet at that time only eight per cent of the interviewed women believed themselves to be victims of discrimination.

The increased awareness of discrimination is a striking fact of the Redbook survey: Among full-time workers who replied to the questionnaire, a startling 40 per cent report that they are earning less than they deserve, and 30 per cent say that they have been discriminated against in hiring and promotions. Such reports were especially true for women in positions that are male-dominated—managers, administrators, skilled technicians.

Single women were more apt to report other forms of discrimination as well. Twice as many single women as married women (24 per cent versus 12 per cent) felt that they had been "tracked" into female-traditional classes or jobs. Single women were also more likely to say that their parents had discouraged their career ambitions. They may be more likely to report such discrimination, because job decisions are particularly relevant to them.

Many Redbook readers agree that women are subjected to another, subtler form of discrimination: Some men treat women not as whole persons but as sex objects. Half the married respondents agreed that "I have often felt that men are more interested in my body than in me as a person." More than seven out of ten single and divorced women endorsed this statement, suggesting either that the matter of male sexism is more immediate in their lives or that they are more aware of it. Further, four wives in ten (and half the single women) reported discrimination in "the way men react to you when you are discussing things about which you have knowledge."

While most respondents, then, agree that discrimination is a fact of American life, they do not agree on how to end the inequities. About half believe that if a woman wants to get ahead, she must

do it by herself; thus the best way for a woman to fight discrimination is by "working individually to prove [her] abilities and educate men." The next most popular strategy, favored by one woman in three, was "working with men in organized groups," a middle-ground solution that acknowledges the need for co-operative efforts by both sexes within the existing social system. Few women favor more radical tactics. Only seven per cent say that revolutionary change will be necessary to end discrimination. And only two per cent believe that the ideal strategy is for women to join together in exclusively female groups to fight discrimination.

Even though the great majority of respondents are not themselves involved in feminist groups, generally they seem very glad that other women are speaking up. Thus they are more charitable about women's liberationists than we would have guessed: Over half say that members of the movement are well-adjusted, healthy women with justifiable grievances. Only one reader in four thinks that most feminists are "neurotic"; another minority of one in five thinks they are aggressive women who dislike men.

Further, Redbook readers admit that the feminist movement has changed their thinking: Just under half the respondents report that their awareness of discrimination is a direct result of the women's movement. *Two women out of three favor the Women's Liberation Movement.* Among single women this proportion increases to almost eight out of ten; among divorcees to seven out of ten.

The woman who has herself experienced discrimination is the one most likely to be committed to the goals of women's equality. Discrimination, real or believed, was the key factor determining a respondent's support of the women's movement. The more kinds of unfair treatment she has had from men—in hiring, salaries, admissions to college, intellectual disparagement—the more likely she is to:

- favor political change and support radical anti-discrimination groups
- be dissatisfied with her job
- report increased anger at men and resentment of male prerogatives, increased liking for other women and more awareness of inequalities between the sexes
- believe that any personality differences between men and women are learned, not innate.

This last point, the issue of personality differences, is particularly noteworthy. "Anatomy is destiny" arguments in various guises have been

used for centuries to justify the lesser status of women. Females, the theory goes, are genetically inclined to be more nurturant, emotional and intuitive than men; therefore they are better suited to stay home and rear children. Women, it has been said, simply don't have the intellectual talent for objective, logical thinking that men do.

To learn what women today think of this line of reasoning, we listed a series of personality traits in the questionnaire and asked readers whether the traits were more characteristic of men or of women, and whether the traits were cultural or biological in origin. (Respondents also had the option of saying that the trait occurs equally often in both sexes.) With one

Who Are The Women Who Answered Redbook's Questionnaire?

PROFILE OF RESPONDENTS

Per cent of women responding		
AGE	Under 20 years	3
	20-24	23
	25-29	30
	30-35	22
	Over 35	22
MARITAL STATUS	Single	9
	Married, first time	75
	Remarried	9
	Separated or divorced	5
	Widowed	2
NUMBER OF CHILDREN (Married women only)	None	15
	One	24
	Two or three	48
	Four or more	13
RELIGION	Protestant	56
	Catholic	26
	Jewish	4
	Agnostic	7
	Other	7
POLITICAL PREFERENCE	Very liberal	6
	Liberal	27
	Moderate	49
	Conservative	17
	Very conservative	1
EDUCATION	High school	36
	Some college	36
	College graduate	16
	Some graduate school	7
	Advanced degree	5
FAMILY INCOME	Less than \$5,000	4
	\$5,000 to 10,000	29
	\$10,001 to 15,000	36
	\$15,001 to 25,000	23
	More than \$25,000	8
WORKING STATUS	Full time	29
	Part time	16
	Volunteer work	10
	Not working	45

exception, Redbook readers reject the genetic-difference argument. The overwhelming majority believes that there is no inherent difference between the sexes on most personality traits, but that women are culturally conditioned to be emotional, intuitive and so on. Further, respondents reject the stereotyped idea that men are "naturally" or "instinctively" aggressive, rational or polygamous.

Young, single women are more likely than older, married women to dismiss biological explanations of personality. In just one instance, however, is there a striking difference of opinion, and this exception concerns the nurturing capacity. Four out of ten single women see this as a cultural trait—but four out of ten married women see it as a biological one. Almost three out of ten, married and single alike, see nurturing as a trait that is common to both sexes. Obviously the issue is one that involves complex feelings not easily reduced to a single question.

	PER CENT OF WOMEN RESPONDING	
	Single	Married
Aggressiveness is		
Male trait, biological	8	15
Male trait, cultural	59	45
Equal in both sexes	31	39
Capacity for deep feeling is		
Female trait, biological	18	31
Female trait, cultural	26	13
Equal in both sexes	56	55
Objectivity and rationality are		
Male traits, biological	8	13
Male traits, cultural	22	16
Equal in both sexes	59	62
Female traits, biological	5	5
Female traits, cultural	6	4
Nurturing is		
Female trait, biological	27	44
Female trait, cultural	41	25
Equal in both sexes	28	26

While Redbook readers support the women's movement, two out of three think that it will not have an immediate positive effect on their own lives. For most of them, the important decisions about marriage and career and children have already been made. They do, however, predict that the fruits of the movement will be reaped by the next generation: Six out of ten women expect that the current struggle for women's rights will improve their daughters' lives and give them more opportunities.

In traditional fashion, almost all the wives who responded to the questionnaire are responsible for housework and child care (even though one in five works full time); only five per cent divide these duties 50-50 with their husbands. Virtually all the young women quit working when they had children. Only six per cent kept their jobs on a full-time basis.

A question then emerges: If Redbook readers think liberated and yet live traditionally, are they unhappy, quietly martyred, actively rebellious or resigned to making the best of a life about which they nevertheless have some misgivings?

There is no simple answer. For example, when we asked respondents how they felt about the routine tasks of keeping house—doing the dishes, laun-

dry and cleaning—fewer than one in three finds it enjoyable and only one in four finds it unpleasant. About half say they are neutral, accepting daily chores with indifference. But they thoroughly enjoy the less-routine and more-creative aspects of homemaking. Ninety-three per cent find home decorating and entertaining their friends to be "gratifying or fun"; 70 per cent get a good deal of pleasure in sewing clothes for themselves and their family; about the same number enjoy most aspects of child care; and a majority (54 per cent) even like everyday cooking for the family.

Overall, then, three fourths of the respondents say they are at least relatively satisfied with the traditional division of labor, in which the wife is primarily responsible for homemaking. Yet a large minority of the wives is attracted to the idea of an egalitarian marriage in which both husband and wife work part time and care for the family part time. Almost four out of ten married women said they wished they could have such an arrangement, and half the single women would like such a marriage. They may not be ready to press their husbands for such a change, but the predisposition and interest are there.

For many years women have been led to believe that their going to work would have had effects on their children. Many career women in particular often felt that they were guilty of neglecting their families. In the decades after World War II the ideology of full-time motherhood flourished. How successful has it been?

Although a clear majority of Redbook readers were happy to stop working with the coming of children, about half these women view mothering as a temporary occupation and intend to go back to work when their children are older. We gave readers a story about a working mother, "Mrs. R.," who leaves her children in a well-run day-care center. Only two per cent of the respondents thought that this woman was neglecting her children irresponsibly. This nearly unanimous opinion reflects the tolerance that the readers share. They don't want to pass judgment on women who wish to live in ways other than they themselves do. Sixty-two per cent of them think that Mrs. R. is "missing some of the most important experiences of being a mother," but they do not condemn her. A third of them are explicitly envious and think "it is great that she has such an arrangement."

Even though many respondents said that full-time motherhood provides many satisfactions, they were not at all certain that the housewife-mother role is totally fulfilling in itself. Fewer than two per cent think that "most women can best develop their potential by being good wives and mothers." Instead they think that the best route to self-development is through work that will "fulfill them as individuals." They believe women should be allowed to determine their own sources of satisfac-

tion, and they strongly oppose anyone's trying to channel them into a particular role.

Women whose children were planned turn out to be happier mothers than women whose children were not planned. Yet among the married women, only one in three reports that all her children were planned. This is a startling figure for such a comparatively well educated group. We were surprised to learn that 65 per cent of them had unplanned pregnancies and almost a third had no children who were planned.

Whatever the reason for the accidental conceptions, unwanted children apparently place a strain on marriage. Among the divorced women in this group, for instance, only one in five had planned all her children—and fully half said that none of their children were intended. Indeed, 29 per cent of the divorcees conceived their first child before marriage, compared to 17 per cent of the presently married women.

Redbook readers who are unhappy married and who are dissatisfied with their housekeeping tasks have lower feelings of self-esteem than happily married women—that is, they tend to feel that they have more bad luck than good luck, that it's no use trying to plan ahead, that they don't feel in control of their lives. If employed, they want better jobs; if unemployed, they want to work.

The survey results do not tell us whether their dissatisfaction causes the low feelings of self-esteem or whether the low self-esteem contributes to the dissatisfaction. But it is significant that in spite of their discontent these women with low self-esteem have not turned to the Women's Liberation Movement as a solution to their problems. Women with low self-esteem are no more or less likely than women with high self-esteem to favor the movement.

We included a number of questions on sexual experiences and the extent to which these related to other attitudes. The majority of the women reported that they and their husbands have equal sexual needs in terms of frequency of intercourse. We also found, predictably, that women for whom sex is important, whose sexual needs are met and who reach orgasm frequently, have happier marriages and a higher sense of self-esteem than women who have problems with sex. What we didn't expect to find, however, was the large percentage of women who do have such a satisfactory sexual experience. Among the married women, 39 per cent say they reach orgasm almost all the time; 18 per cent, almost three fourths of the time; and an additional 14 per cent, about half the time.

We checked these figures with those that Alfred Kinsey reported in his 1953 volume on female sexuality, anticipating that our survey results would reflect some significant change over two decades. Instead we were somewhat surprised to find that the figures coincided. That is, for a period of 20 years, the overwhelming majority of married

women seem to have enjoyed a frequency of orgasm that suggests a high degree of sexual satisfaction. This fact in turn raises the question of whether social observers may be in error in overemphasizing the extent of female sexual dissatisfaction.

But what about the minority? One wife in three says her husband wants sex more often than she does; one in ten wishes her husband were more amorous. One in five achieves orgasm "infrequently or never," and these wives, as we would expect, are less happy with their marriages and more resentful of men.

Traditionally, women have been advised to tolerate sex and pretend pleasure. So we were curious to see whether many of these women had faked orgasm to please their partners. Indeed, two out of three have done so on some occasions.

About how often do you reach orgasm during sexual intercourse?

PER CENT OF WOMEN RESPONDING

	Single*	Married
Almost all the time	27	39
Half to three fourths	28	32
About one fourth	11	8
Infrequently or never	34	21

Have you ever pretended to reach orgasm to please your husband or partner?

Frequently	12	12
Occasionally or rarely	52	56
Never	36	32

*Based on the 61 per cent of the single women responding who have had sexual intercourse.

Next we looked at other sexual and physiological dimensions of womanhood—including menstruation, pregnancy and childbirth. For some women these experiences are a happy part of being women—experiences that, they say, confirm their femininity. For others, these events must be endured rather than enjoyed; a tiny minority finds them to be unpleasant, "unfair" aspects of being female.

Menstruation is the least worrisome event for Redbook readers. Long gone are the days of "the curse," to say nothing of the days when women stayed in bed and were afraid to be active. More than seven respondents in ten said they don't think about menstruation much; "It's just there." To be sure, fewer than one in ten feels that it is an affirmation of womanhood; but only two in ten are irritated by menstruation or resentful that "men don't have a similar unpleasant experience."

Similarly, the majority of readers who have had children did not find pregnancy to be stressful. We asked respondents how they felt about the way their bodies looked and how they felt emotionally during pregnancy. Only three in ten said that they looked clumsy, ugly or unfeminine; half thought that they looked attractive and feminine—or at worse, funny and humorous. The rest, 18 per cent, denied feeling one way or the other about their appearance.

A woman's attitude toward her pregnancy was strongly related to her reaction to childbirth. That is, women who

felt positive toward pregnancy tended to say that having the baby was "the best experience I've ever had" or that it was "exciting and fascinating." The less happy a woman was about being pregnant, the more likely she was to say that childbirth was just "something to be got through," or that it was unpleasant, depressing, "the worst experience I've ever had."

Women who put considerable emotional investment in children are, logically, more likely to believe that being a wife and mother is a full-time occupation. They are happier with the routine work in housekeeping and child care as well. But we found a significant factor of their contentment with marriage and children was a prior knowledge of and planning for this role. Women who had no clear expectations about marriage (or whose expectations were not met) and who were not able to plan their children are much less happy than women who knew what they were getting into. They are dissatisfied with the role of wife and less positive about their experiences with pregnancy and childbirth.

We think that one point clearly can be inferred from the questionnaire: These young women are very aware of their role in society and the options that are open—and those that are closed—to them. We were deeply impressed that so many Redbook readers, traditional and nontraditional alike, share a strong belief in the equality of women. They reject the idea that women have personality traits that are biologically determined; they strongly oppose all forms of discrimination against women; they support the efforts of the women's movement in spite of popular impressions that the movement appeals only to a small group of militants.

Finally, we consider it significant that discrimination was the most important factor in a woman's support of the liberation movement. Not sexual unhappiness, not marital unhappiness, not dislike of children or husbands—but specific feelings of having been treated unfairly by virtue of her sex. And since women are more likely to develop such feelings once they leave the traditional realm of the home, and since greater numbers of women are entering the world of work, we can expect to witness a continuing, strengthening commitment to the principle of equality of the sexes and the right of each individual to exercise control over her personal destiny.

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BACKGROUND AND METHODOLOGY

In its April 1972 issue Redbook magazine published a six-page questionnaire together with two pages of instructions and an answer sheet. Excerpted from the instructions is the following explanation from the editors of how and why the study was being done:

"The questionnaire on these pages is the fourth in a series of features in Redbook concerning the movement for the liberation of women.... Although these points of view could not possibly have explored the Women's Liberation Movement in all its aspects, they did present, we believe, the most significant and salient features of it, along with important insights. But there is more to a movement of this kind than theoretical discussion, or even practical action. More important than these are the beliefs, feelings and ideas of the people they involve. So now it is your turn. The questionnaire on these pages is designed to help you explore your own point of view. When you have answered all the questions, we'd like you to mail us your answers so that we can analyze the results and report back to you.

"Please turn the page to find out how to fill out the questionnaire and send it to us to make sure your point of view and your opinions are fully expressed and are counted. Please don't delay. We'd like to hear from you within two weeks."

By May 1, 1972, more than 120,000 completed questionnaires had been returned to Redbook's offices, from which a sub-sample of 2,500 was selected on an Nth-name basis to be used as the base for the tabulation and analysis.

The coding and tabulation were done by Toby Jayaratne, an independent research consultant working out of the University of Michigan's Institute for Social Research.

The analysis and report of the findings were done by Dr. Carol Tavris in association with Ms. Jayaratne.

REDBOOK QUESTIONNAIRE

D E T A I L E D T A B L E S

Questions	Per cent of agreement among:				
	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
1. Which sex has more advantages or privileges in this society?					
A. Men have many more than women.	12.5%	11.4%	14.5%	15.0%	18.5%
B. Men have more than women.	29.1	28.5	34.9	29.4	29.6
C. There are advantages and disadvantages for each sex.	56.9	58.4	49.4	54.4	50.9
D. Women have more than men.	1.4	1.5	1.2	1.1	0.9
E. Women have many more than men.	0.2	0.1	0.0	0.0	0.0
2. What is the most effective way for women to overcome discrimination?					
A. By working with men in organized groups.	32.4	32.2	38.1	26.7	38.5
B. By working in exclusively female groups.	2.0	2.0	3.6	1.1	1.9
C. By working individually to prove their abilities and educate men.	48.2	48.9	41.7	50.6	43.3
D. It cannot be overcome under the present system; radical political change must come first.	7.2	6.3	11.3	9.1	8.7
E. I do not think there is discrimination against women.	10.2	10.6	5.4	12.5	7.7
3. What is the <u>best</u> way for most women to develop their potential?					
A. By being good wives and mothers only.	1.9	2.0	0.0	1.8	1.9
B. By taking jobs that best utilize their feminine skills and qualities, such as nursing or social work.	0.6	0.7	0.0	0.6	1.0
C. By taking jobs that most fulfill them as individuals.	71.8	72.0	75.4	73.1	62.9
D. By joining women's groups that will develop their consciousness as women.	1.9	2.0	1.8	1.8	0.0
E. By combining marriage, motherhood and work.	18.7	19.5	9.0	19.9	21.0
F. By combining marriage or a love relationship and work.	5.2	3.8	13.8	2.9	13.3

TO READ TABLES: See Question 1, above: 12.5% of the Total Women respondents feel men have many more advantages or privileges than women; 11.4% of the Married Women respondents feel men have many more than women; 14.5% of the Single Women respondents feel men have many more than women; etc.

Some people believe that personality differences between the sexes are biological in origin; others think that they are learned; others say that there are no differences at all. Which of the statements listed best expresses your viewpoint about the traits in entries 4 through 11?

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
4. Aggressiveness is:					
A. More common in men, for biological reasons.	13.8%	14.5%	7.6%	12.2%	13.8%
B. More common in men, for cultural reasons.	45.8	44.7	58.7	44.4	48.6
C. Equally common in both sexes.	38.0	38.5	31.4	41.7	34.9
D. More common in women, for biological reasons.	1.1	1.1	0.6	1.1	0.0
E. More common in women, for cultural reasons.	1.3	1.2	1.7	0.6	2.8
5. A capacity for deep feeling is:					
A. More common in men, for biological reasons.	0.3	0.3	0.0	0.0	0.9
B. More common in men, for cultural reasons.	0.4	0.4	0.0	0.0	0.9
C. Equally common in both sexes.	55.5	55.3	56.1	56.0	58.7
D. More common in women, for biological reasons.	29.5	30.7	17.9	30.8	25.7
E. More common in women, for cultural reasons.	14.3	13.3	26.0	13.2	13.8
6. Independence is:					
A. More common in men, for biological reasons.	7.1	6.8	2.9	13.3	7.3
B. More common in men, for cultural reasons.	61.1	60.9	70.9	57.8	55.0
C. Equally common in both sexes.	29.6	30.2	25.0	27.2	32.1
D. More common in women, for biological reasons.	0.8	0.8	0.0	1.1	2.8
E. More common in women, for cultural reasons.	1.3	1.3	1.2	0.6	2.8
7. Objectivity and rationality are:					
A. More common in men, for biological reasons.	12.0	12.6	8.2	8.4	13.9
B. More common in men, for cultural reasons.	17.2	16.4	22.4	18.0	16.7
C. Equally common in both sexes.	61.6	62.1	58.8	62.4	63.0
D. More common in women, for biological reasons.	4.9	4.8	4.7	6.7	3.7
E. More common in women, for cultural reasons.	4.3	4.1	5.9	4.5	2.8

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
8. Nurturing capacity is:					
A. More common in men, for biological reasons.	1.0%	1.1%	0.6%	1.2%	1.0%
B. More common in men, for cultural reasons.	3.8	3.7	4.3	4.6	2.0
C. Equally common in both sexes.	25.6	26.0	27.8	19.1	26.0
D. More common in women, for biological reasons.	42.5	43.9	26.5	45.7	40.0
E. More common in women, for cultural reasons.	27.1	25.3	40.7	29.5	31.0
9. The ability to reason abstractly is:					
A. More common in men, for biological reasons.	12.0	11.7	7.3	17.5	12.4
B. More common in men, for cultural reasons.	19.3	19.2	20.7	16.4	21.0
C. Equally common in both sexes.	58.5	58.7	64.6	54.8	57.1
D. More common in women, for biological reasons.	5.8	5.9	2.4	7.3	6.7
E. More common in women, for cultural reasons.	4.4	4.5	4.9	4.0	2.9
10. Preference for monogamy is:					
A. More common in men, for biological reasons.	5.2	5.0	3.0	8.0	5.8
B. More common in men, for cultural reasons.	3.8	3.4	4.8	5.7	3.9
C. Equally common in both sexes.	46.0	48.3	48.5	39.8	27.2
D. More common in women, for biological reasons.	11.5	12.1	7.9	10.8	11.7
E. More common in women, for cultural reasons.	33.5	31.2	35.8	35.8	51.5
11. Empathy and intuition are:					
A. More common in men, for biological reasons.	0.4	0.5	0.6	0.0	0.0
B. More common in men, for cultural reasons.	0.5	0.6	0.0	0.6	0.0
C. Equally common in both sexes.	30.7	29.8	36.3	34.1	33.7
D. More common in women, for biological reasons.	46.2	47.7	32.1	45.8	44.2
E. More common in women, for cultural reasons.	22.1	21.5	31.0	19.6	22.1

For entries 12 through 31, choose one of the statements that best expresses your feelings.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
12. The communications media (for example, television and the press) degrade women by portraying them as sex objects or mindless dolls.					
A. Strongly agree.	16.6%	15.1%	22.8%	20.4%	18.3%
B. Generally agree.	30.4	29.7	35.1	27.1	39.4
C. Slightly agree.	26.6	28.0	21.1	22.7	23.9
D. Slightly disagree.	8.8	9.4	6.4	9.9	4.6
E. Generally disagree.	14.6	15.0	9.9	16.0	12.8
F. Strongly disagree.	3.0	2.9	4.7	3.9	0.9
13. Many women who do the same work as their male colleagues earn substantially less money.					
A. Strongly agree.	38.6	36.5	43.4	49.4	43.1
B. Generally agree.	36.7	37.2	37.6	30.0	39.4
C. Slightly agree.	15.4	16.7	13.3	10.6	10.1
D. Slightly disagree.	3.9	3.9	3.5	4.4	2.8
E. Generally disagree.	4.5	4.7	1.7	5.6	4.6
F. Strongly disagree.	0.8	1.0	0.6	0.0	0.0
14. Most men do not take women seriously.					
A. Strongly agree.	15.9	14.6	18.8	17.6	26.6
B. Generally agree.	30.3	30.1	31.2	30.8	30.3
C. Slightly agree.	26.1	25.9	28.8	25.8	23.9
D. Slightly disagree.	10.4	10.6	10.0	10.4	8.3
E. Generally disagree.	13.1	14.5	8.2	11.0	9.2
F. Strongly disagree.	4.1	4.3	2.9	4.4	1.8
15. If a woman wants to get ahead, there is little to stop her.					
A. Strongly agree.	9.0	8.4	7.6	12.2	9.2
B. Generally agree.	24.6	25.4	20.3	24.3	20.2
C. Slightly agree.	11.5	11.4	12.8	10.5	12.8
D. Slightly disagree.	21.0	21.6	19.2	21.0	18.3
E. Generally disagree.	22.0	22.0	24.4	20.4	22.9
F. Strongly disagree.	12.0	11.3	15.7	11.6	16.5
16. I usually find the things men talk about more interesting than the things women talk about.					
A. Strongly agree.	13.5	12.7	12.1	16.8	19.6
B. Generally agree.	21.7	20.7	20.8	26.8	28.0
C. Slightly agree.	23.3	23.7	25.4	19.0	22.4
D. Slightly disagree.	19.7	20.1	20.8	16.8	20.6
E. Generally disagree.	16.9	18.2	13.9	15.6	6.5
F. Strongly disagree.	4.8	4.7	6.9	5.0	2.8

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
17. I have often felt that men are more interested in my body than in me as a person.					
A. Strongly agree.	11.3%	9.0%	21.5%	14.5%	22.9%
B. Generally agree.	17.7	15.8	22.7	20.1	33.0
C. Slightly agree.	23.7	24.0	25.0	26.8	18.3
D. Slightly disagree.	12.3	13.1	11.6	8.4	7.3
E. Generally disagree.	25.0	27.3	13.4	21.8	13.8
F. Strongly disagree.	9.9	10.8	5.8	8.4	4.6
18. A problem with our society is that women do the most important work--raising children--and get no recognition for it.					
A. Strongly agree.	13.8	14.3	10.0	12.2	14.0
B. Generally agree.	18.4	18.6	18.2	11.6	25.2
C. Slightly agree.	21.0	20.7	22.9	24.9	16.8
D. Slightly disagree.	17.9	17.9	20.0	14.9	20.6
E. Generally disagree.	19.0	19.0	17.6	22.7	16.8
F. Strongly disagree.	10.0	9.5	11.2	13.8	6.5
19. Women don't really deserve the same pay as men, since they are less reliable as workers.					
A. Strongly agree.	2.4	2.0	2.3	3.3	4.6
B. Generally agree.	0.9	1.0	0.0	1.6	0.0
C. Slightly agree.	2.9	2.8	2.9	3.3	2.8
D. Slightly disagree.	4.1	4.3	2.3	4.9	0.9
E. Generally disagree.	15.8	17.1	6.4	17.0	11.9
F. Strongly disagree.	73.9	72.8	86.1	69.8	79.8
20. I seem to be the kind of person who has more bad luck than good.					
A. Strongly agree.	3.8	3.0	6.5	3.9	10.1
B. Generally agree.	4.1	3.9	6.5	1.1	9.2
C. Slightly agree.	8.7	8.1	12.4	8.8	11.0
D. Slightly disagree.	10.9	11.0	14.2	7.7	11.9
E. Generally disagree.	32.4	31.8	32.5	34.3	37.6
F. Strongly disagree.	40.1	42.2	27.8	44.2	20.2
21. I am more at ease with a group of women than with a group of men.					
A. Strongly agree.	5.2	6.3	2.3	1.1	1.8
B. Generally agree.	14.9	15.8	15.1	10.0	8.3
C. Slightly agree.	19.1	19.5	20.3	14.4	21.1
D. Slightly disagree.	20.9	21.2	20.3	18.3	22.0
E. Generally disagree.	28.0	26.0	34.3	37.2	32.1
F. Strongly disagree.	11.9	11.3	7.6	18.9	14.7

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
22. Little children need full-time mothers.					
A. Strongly agree.	41.4%	42.9%	38.6%	35.9%	29.2%
B. Generally agree.	27.8	28.3	22.2	28.7	28.3
C. Slightly agree.	9.6	9.0	12.3	11.0	12.3
D. Slightly disagree.	9.9	9.8	8.2	11.0	13.2
E. Generally disagree.	8.6	7.9	12.9	11.0	8.5
F. Strongly disagree.	2.7	2.1	5.8	2.2	8.5
23. I have always felt pretty sure my life would work out the way I wanted it to.					
A. Strongly agree.	14.9	15.2	15.8	14.9	10.2
B. Generally agree.	38.0	39.9	39.2	30.9	25.9
C. Slightly agree.	15.6	16.0	12.9	17.1	13.0
D. Slightly disagree.	14.6	14.3	11.7	16.0	19.4
E. Generally disagree.	11.1	9.9	14.6	11.6	17.6
F. Strongly disagree.	5.8	4.5	5.8	9.4	13.9
24. Women are exploited in this country as much as minority groups are.					
A. Strongly agree.	10.8	9.2	15.7	12.1	22.2
B. Generally agree.	17.8	17.3	25.0	18.1	13.0
C. Slightly agree.	20.5	21.0	19.2	17.6	22.2
D. Slightly disagree.	15.3	16.0	12.2	14.3	13.0
E. Generally disagree.	22.2	22.4	19.2	21.4	25.0
F. Strongly disagree.	13.4	14.0	8.7	16.5	4.6
25. Raising a child provides many rewards, but as a full-time job it cannot keep most women satisfied.					
A. Strongly agree.	20.5	19.5	20.0	24.4	27.8
B. Generally agree.	32.4	31.4	34.1	34.4	39.8
C. Slightly agree.	21.0	22.6	15.3	16.1	14.8
D. Slightly disagree.	8.3	8.6	9.4	7.2	3.7
E. Generally disagree.	12.3	12.2	18.2	11.1	10.2
F. Strongly disagree.	5.5	5.7	2.9	6.7	3.7
26. I find it easier to share my most important feelings with another woman than with a man.					
A. Strongly agree.	11.6	11.6	9.9	13.4	9.2
B. Generally agree.	19.4	20.6	17.0	16.2	11.9
C. Slightly agree.	14.0	13.9	15.8	11.7	16.5
D. Slightly disagree.	13.6	13.0	18.7	10.1	18.3
E. Generally disagree.	22.3	22.0	22.8	24.6	25.7
F. Strongly disagree.	19.1	18.9	15.8	24.0	18.3

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
27. The special privileges that men extend to women more than offset any discrimination they practice against them.					
A. Strongly agree.	7.2%	7.1%	4.7%	10.9%	6.4%
B. Generally agree.	14.9	16.0	7.1	12.1	11.0
C. Slightly agree.	14.3	14.1	15.4	14.9	14.7
D. Slightly disagree.	20.1	20.2	21.3	19.5	20.2
E. Generally disagree.	24.7	25.0	24.3	21.8	29.4
F. Strongly disagree.	18.7	17.6	27.2	20.7	18.3
28. I usually feel pretty sure of myself even when people disagree with me.					
A. Strongly agree.	14.0	12.7	15.6	20.6	16.5
B. Generally agree.	43.5	44.4	31.2	46.7	44.0
C. Slightly agree.	17.0	17.0	22.0	13.3	14.7
D. Slightly disagree.	13.9	14.3	14.5	10.6	12.8
E. Generally disagree.	9.2	9.0	13.3	6.7	10.1
F. Strongly disagree.	2.6	2.6	3.5	2.2	1.8
29. I have rarely "played dumb" to please or impress a man.					
A. Strongly agree.	52.4	53.0	48.3	53.0	51.4
B. Generally agree.	27.5	28.4	20.3	27.1	26.6
C. Slightly agree.	6.5	6.3	8.7	6.6	6.4
D. Slightly disagree.	6.4	5.4	14.0	7.7	7.3
E. Generally disagree.	3.9	3.7	5.2	2.8	6.4
F. Strongly disagree.	3.2	3.3	3.5	2.8	1.8
30. The housewife/mother role does not really provide women with enough opportunity for self-fulfillment.					
A. Strongly agree.	20.7	19.7	24.6	21.5	27.5
B. Generally agree.	25.9	25.4	26.3	28.2	30.3
C. Slightly agree.	18.5	19.5	12.3	13.8	21.1
D. Slightly disagree.	10.2	9.7	12.9	11.6	10.1
E. Generally disagree.	14.0	14.7	13.5	12.7	9.2
F. Strongly disagree.	10.8	10.9	10.5	12.2	1.8
31. There's not much use for me to plan ahead because usually something happens to make me change my plans.					
A. Strongly agree.	9.4	9.4	8.2	8.9	9.2
B. Generally agree.	13.4	12.7	19.3	13.3	11.9
C. Slightly agree.	16.8	17.3	14.0	12.8	20.2
D. Slightly disagree.	13.6	13.8	14.0	13.3	12.8
E. Generally disagree.	32.0	32.5	25.7	35.0	30.3
F. Strongly disagree.	14.9	14.2	18.7	16.7	15.6

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
32. Imagine that you are at a small dinner party, enthusiastically discussing a book with a man you have just met. In the middle of your comments he says: "You have the most beautiful eyes I have ever seen." How do you feel?					
A. Flattered; he's made me feel feminine.	28.8%	28.8%	26.0%	30.6%	29.4%
B. Pleased.	28.5	28.5	28.9	28.3	31.2
C. Neutral.	5.0	5.4	5.2	2.2	3.7
D. Irritated or annoyed.	5.7	5.6	4.6	7.8	3.7
E. Angry; he's insulted my intelligence.	1.8	1.7	2.3	2.2	0.9
F. Ambivalent; complimented but annoyed.	30.2	30.1	32.9	28.9	31.2
33. Mrs. R., the mother of two small children, works full time at a job she enjoys. Her children are in a day-care center run by trained teachers of whom she approves. How do you feel about Mrs. R.?					
A. I can't imagine a responsible mother neglecting her children like that.	2.4	2.6	2.3	1.1	0.9
B. I can't really criticize Mrs. R., but I think she is missing some of the most important experiences of being a mother.	61.9	65.4	47.1	56.0	45.9
C. I think it is great that she has such an arrangement.	35.6	32.0	50.6	42.9	53.2
34. Mr. and Mrs. T. share all household chores and the care of their three small children. Both work half time in order to maintain this family relationship. How do you feel about Mr. T.?					
A. I could never respect such a man.	2.5	2.3	2.3	2.2	3.8
B. I think doing housework and child care takes away from his masculinity.	2.3	2.5	1.8	2.2	0.0
C. I admire him but would never want a marriage like that.	37.1	38.5	28.1	40.9	26.4
D. I admire him and wish I were in a marriage like that.	38.3	37.5	49.1	31.5	45.3
E. No feelings one way or the other.	19.9	19.3	18.7	23.2	24.5

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
35. (This question is for women with children only.) Suppose one day a perfect housekeeper and governess were to land on your doorstep, offering her services indefinitely without fee. How would you react?					
A. I would not avail myself of her offer.	17.6%	18.3%	*	17.5%	9.2%
B. I would like to accept her offer, but would be reluctant to do so.	19.3	19.2		19.5	12.6
I would accept her offer and primarily use the extra time to:					
C. Go to work full time.	11.3	10.5		14.3	17.2
D. Go to work part time.	15.3	16.4		11.0	11.5
E. Go back to school.	19.8	18.8		22.7	32.2
F. Pursue my interests and hobbies.	16.6	16.8		14.9	17.2
36. How do you usually feel about menstruation <u>at the time</u> you have your period?					
A. It is reassuring; it affirms my womanhood.	9.0	8.6	16.3	6.7	8.3
B. I don't think about it; it's "just there."	72.3	73.5	62.0	71.5	72.5
C. It makes me unhappy or irritated.	14.6	14.2	16.9	18.4	12.8
D. It makes me resentful that men don't have a similar unpleasant experience.	4.0	3.7	4.8	3.4	6.4
37. In general, how did you feel about the way you looked when you were pregnant?					
A. Very attractive and feminine.	40.4	41.5	*	36.4	37.6
B. Funny and humorous.	13.6	13.1		16.2	14.0
C. Clumsy and awkward.	22.3	21.3		24.0	29.0
D. Very ugly and unfeminine.	5.9	5.8		6.5	5.4
E. No feelings one way or the other.	17.8	18.3		16.9	14.0
38. In general, how did you feel mentally and emotionally when you were pregnant?					
A. Marvelous, excited, happy.	35.8	36.3	*	35.6	29.8
B. Normal or ordinary.	20.7	20.5		22.1	19.1
C. Depressed, anxious or snappish.	4.9	4.5		3.7	10.6
D. Alternated between emotional highs and lows.	38.5	38.7		38.7	40.4

* Base too small to be percentaged.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
39. Over-all, what was your reaction to the experience of childbirth?					
A. The best experience I've ever had.	16.5%	16.3%	*	18.2%	13.2%
B. Exciting and fascinating.	53.9	54.5		56.0	48.4
C. Neither pleasant nor unpleasant; something to be gone through.	20.2	20.4		13.8	28.6
D. Unpleasant or depressing.	4.2	4.2		3.1	4.4
E. The worst experience I've ever had.	5.2	4.7		8.8	5.5
40. If you breast-fed any or all of your children, how did you feel about it?					
A. It affirmed my womanhood; men are cheated by not having a similar reassuring experience.	17.6	17.9	*	16.5	17.0
B. It made me feel happy.	63.2	62.9		67.0	66.0
C. I didn't think much about it.	14.3	14.1		12.1	14.9
D. It made me feel unhappy or unfeminine.	3.8	3.8		3.3	2.1
E. It made me resentful; men are lucky not to have to go through such an experience.	1.2	1.3		1.1	0.0
41. Taking everything together, how do you feel about your marriage or your present relationship?					
A. Very satisfied.	43.6	45.1	37.1	46.7	20.0
B. Relatively satisfied.	41.8	41.7	42.3	40.0	42.7
C. Relatively dissatisfied.	9.2	9.1	13.4	7.8	12.0
D. Very dissatisfied.	5.4	4.2	7.2	5.6	25.3
42. Over-all, is marriage what you had anticipated it would be?					
A. It is definitely not what I had expected.	5.1	3.7	**	5.0	26.5
B. In many ways it is not what I had expected.	24.0	22.9		23.2	39.8
C. It is pretty much what I had expected.	42.1	43.9		42.5	12.2
D. It is exactly what I had expected.	6.4	6.3		9.9	1.0
E. I had no clear-cut expectations.	22.5	23.2		19.3	20.4
43. How important is sex to you in your relationship?					
A. Very important.	28.1	26.5	29.8	31.7	45.5
B. Important.	54.9	55.2	60.3	53.9	44.6
C. Important because my husband or partner says it is.	7.6	8.7	0.8	5.6	5.0
D. Not important.	8.3	8.8	7.4	6.7	4.0
E. Very unimportant.	1.1	0.9	1.7	2.2	1.0

* Base too small to be percentaged.

** Question not applicable.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
44. Many couples find that problems arise because of different sexual needs. Has this been an issue for you?					
A. Yes; my husband or partner generally wants sex more often than I do.	29.7%	31.8%	18.4%	24.4%	19.5%
B. Yes; I generally want sex more often than my husband or partner does.	11.6	10.4	17.3	11.6	25.3
C. No; we have sex about as often as each of us wants.	58.7	57.9	64.3	64.0	55.2
45. About how often do you reach orgasm during sexual intercourse?					
A. Almost all the time.	39.3	39.1	26.4	48.3	42.9
B. About three fourths of the time.	18.0	19.1	10.4	15.7	13.3
C. About half of the time.	13.8	14.3	17.9	10.7	8.6
D. About one fourth of the time.	7.6	7.2	11.3	5.1	13.3
E. Infrequently or never, but this is not important to me.	11.4	11.1	17.9	7.9	12.4
F. Infrequently or never, and this is a source of resentment or unhappiness for me.	9.9	9.2	16.0	12.4	9.5
46. Have you ever pretended to reach orgasm in order to please your husband or partner?					
A. Frequently, and I am not bothered by this.	8.5	7.8	5.6	13.3	12.5
B. Frequently, but I am resentful or unhappy about this.	4.8	4.3	6.5	4.4	7.7
C. Occasionally.	25.2	25.5	32.4	21.7	20.2
D. Rarely.	30.7	30.9	19.4	32.8	37.5
E. Never.	30.8	31.5	36.1	27.8	22.1
47. How soon after your marriage was your first child born?					
A. Conceived before marriage.	18.0	17.3	**	14.8	29.3
B. Born within first year.	23.0	22.2		27.2	28.3
C. Born after one to three years.	46.4	46.8		50.0	35.9
D. Born after four to six years.	8.8	9.6		4.9	4.3
E. Born after six years.	3.8	4.1		3.1	2.2
48. Were all your children planned?					
A. All were planned.	33.9	36.4	*	25.2	21.1
B. Some were planned, some not.	34.3	34.2		37.4	26.7
C. None were planned.	31.8	29.3		37.4	52.2

* Base too small to be percentaged.

** Question not applicable.

Some women find routine household activities to be rewarding and fun; others just tolerate them; others find them unpleasant. For the activities listed in entries 49 through 57, choose the statement that best indicates your viewpoint.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
49. Daily cooking for family.					
A. Very gratifying or a lot of fun.	12.2%	11.1%	21.4%	15.6%	16.3%
B. Gratifying or fun.	42.1	41.9	44.9	42.8	40.4
C. I am indifferent or neutral.	34.6	35.7	21.4	35.0	30.8
D. Annoying or unpleasant.	9.6	9.9	10.2	4.4	12.5
E. Very annoying or very unpleasant.	1.5	1.4	2.0	2.2	0.0
50. Sewing clothes for my family or myself.					
A. Very gratifying or a lot of fun.	31.9	33.4	27.8	32.0	18.3
B. Gratifying or fun.	37.9	38.3	34.9	36.0	40.2
C. I am indifferent or neutral.	15.9	14.6	23.0	16.7	22.0
D. Annoying or unpleasant.	8.8	8.2	11.1	8.7	14.6
E. Very annoying or very unpleasant.	5.5	5.5	3.2	6.7	4.9
51. Keeping house (cleaning, cooking, dish-washing, laundry).					
A. Very gratifying or a lot of fun.	4.6	4.4	4.1	6.1	6.4
B. Gratifying or fun.	29.1	29.2	32.2	26.7	28.4
C. I am indifferent or neutral.	42.6	42.9	38.4	44.4	42.2
D. Annoying or unpleasant.	19.2	19.6	19.9	16.7	15.6
E. Very annoying or very unpleasant.	4.4	4.0	5.5	6.1	7.3
52. Entertaining guests.					
A. Very gratifying or a lot of fun.	36.5	35.7	46.2	39.9	30.6
B. Gratifying or fun.	49.1	50.1	44.1	44.9	50.0
C. I am indifferent or neutral.	10.8	10.5	7.7	11.8	14.8
D. Annoying or unpleasant.	3.3	3.3	2.1	2.8	3.7
E. Very annoying or very unpleasant.	0.4	0.4	0.0	0.6	0.9
53. Feeding infants.					
A. Very gratifying or a lot of fun.	25.5	24.5	43.1	28.6	21.3
B. Gratifying or fun.	47.4	48.8	27.8	44.8	45.7
C. I am indifferent or neutral.	20.7	20.7	22.2	19.5	22.3
D. Annoying or unpleasant.	5.5	5.3	6.9	5.2	7.4
E. Very annoying or very unpleasant.	0.9	0.7	0.0	1.9	3.2

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
54. Supervising children's activities.					
A. Very gratifying or a lot of fun.	15.5%	15.4%	26.6%	8.1%	16.8%
B. Gratifying or fun.	50.0	50.1	46.8	50.3	50.5
C. I am indifferent or neutral.	25.0	25.2	18.1	27.3	26.3
D. Annoying or unpleasant.	8.0	7.8	7.4	11.8	5.3
E. Very annoying or very unpleasant.	1.5	1.4	1.1	2.5	1.1
55. Taking children shopping with me.					
A. Very gratifying or a lot of fun.	7.2	6.5	15.5	6.7	10.4
B. Gratifying or fun.	29.9	29.1	42.9	32.3	24.0
C. I am indifferent or neutral.	22.0	22.8	10.7	18.3	27.1
D. Annoying or unpleasant.	33.4	33.9	23.8	34.8	33.3
E. Very annoying or very unpleasant.	7.6	7.6	7.1	7.9	5.2
56. Disciplining children.					
A. Very gratifying or a lot of fun.	1.9	2.0	1.2	1.3	3.2
B. Gratifying or fun.	12.4	13.2	12.2	9.4	7.4
C. I am indifferent or neutral.	30.4	30.1	35.4	28.9	33.7
D. Annoying or unpleasant.	47.5	47.1	36.6	54.7	50.5
E. Very annoying or very unpleasant.	7.7	7.6	14.6	5.7	5.3
57. Decorating my home.					
A. Very gratifying or a lot of fun.	50.7	51.0	58.3	47.5	40.6
B. Gratifying or fun.	42.1	42.2	36.8	42.5	51.9
C. I am indifferent or neutral.	6.1	5.8	3.5	9.9	6.6
D. Annoying or unpleasant.	0.7	0.8	1.4	0.0	0.0
E. Very annoying or very unpleasant.	0.0	0.0	0.0	0.0	0.0
58. Do you hire someone to help with housework?					
A. Full-time daily help.	0.8	0.7	0.0	0.5	1.8
B. Part-time daily help.	0.7	0.6	0.6	1.1	0.9
C. Help once or twice a week.	5.3	4.8	1.9	9.3	9.2
D. Help once or twice a month.	3.0	2.9	1.9	3.8	4.6
E. Help on special occasions.	8.7	8.3	1.9	13.7	11.0
F. Never have hired help.	81.6	82.7	93.5	71.4	72.5
59. Between you and your husband, who does the housework (cleaning, cooking, dishwashing, laundry) over and above that done by any hired help?					
A. I do all of it.	47.0	47.0	**	42.5	59.7
B. I do almost all of it.	35.6	36.2		37.4	22.4
C. I do over half of it.	12.1	12.1		12.8	10.4
D. We split the work 50-50.	4.7	4.2		6.1	6.0
E. My husband does over half of it.	0.6	0.5		1.1	1.5

** Question not applicable.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
60. Between you and your husband, who handles routine child care?					
A. I do all of it.	27.0%	25.6%	**	27.2%	60.0%
B. I do almost all of it.	47.4	48.9		44.9	25.5
C. I do over half of it.	19.7	20.1		19.6	10.7
D. We split the work 50-50.	5.3	5.1		6.3	1.8
E. My husband does over half of it.	0.6	0.4		1.9	1.8
61. How satisfied are you with this division of labor?					
A. Very satisfied.	25.7	25.3	**	32.4	10.9
B. Relatively satisfied.	50.2	50.5		48.9	50.0
C. Relatively dissatisfied.	17.2	18.0		10.8	21.9
D. Very dissatisfied.	6.9	6.2		8.0	17.2
In general, at what age do you think it would be appropriate for a child to do the things listed in entries 62 through 68?					
62. Decide what to eat.					
A. Ages 2-3 years.	14.3	14.6	13.5	11.7	16.7
B. Ages 4-5.	18.7	19.0	17.8	18.3	18.5
C. Ages 6-7.	15.8	15.5	16.6	16.1	13.9
D. Ages 8-9.	12.8	12.5	17.8	11.7	13.0
E. Ages 10-12.	11.6	11.1	12.9	12.8	13.0
F. Over 12.	26.8	27.2	21.5	29.4	25.0
63. Walk to school by himself.					
A. Ages 2-3 years.	0.0	0.1	0.0	0.0	0.0
B. Ages 4-5.	12.1	12.5	10.9	9.9	14.8
C. Ages 6-7.	55.6	56.1	44.8	62.6	49.1
D. Ages 8-9.	24.2	23.2	35.2	20.9	26.9
E. Ages 10-12.	5.6	5.7	6.7	3.8	5.6
F. Over 12.	2.5	2.4	2.4	2.7	3.7
64. Choose what to wear.					
A. Ages 2-3 years.	9.6	9.5	7.9	9.4	12.0
B. Ages 4-5.	25.5	25.9	29.7	20.0	26.9
C. Ages 6-7.	27.7	28.0	26.1	27.2	24.1
D. Ages 8-9.	22.8	22.8	23.6	25.6	17.6
E. Ages 10-12.	10.7	10.1	9.7	13.9	16.1
F. Over 12.	3.8	3.7	3.0	3.9	6.5
65. Stay overnight at a friend's house.					
A. Ages 2-3 years.	2.7	3.0	2.4	0.6	1.9
B. Ages 4-5.	11.2	11.9	8.4	6.1	14.0
C. Ages 6-7.	31.0	31.8	31.3	26.1	26.2
D. Ages 8-9.	35.3	35.1	39.2	36.7	29.0
E. Ages 10-12.	14.5	13.3	14.5	21.7	19.6
F. Over 12.	5.3	4.8	4.2	8.9	9.3

** Question not applicable.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
66. Have his or her own money.					
A. Ages 2-3 years.	3.6%	3.7%	3.0%	3.8%	2.8%
B. Ages 4-5.	14.4	15.0	13.9	11.0	16.8
C. Ages 6-7.	34.3	34.3	31.3	33.5	39.3
D. Ages 8-9.	25.9	26.3	24.7	30.2	16.8
E. Ages 10-12.	14.0	13.2	16.9	12.6	17.8
F. Over 12..	7.8	7.5	10.2	8.8	6.5
67. Decide his or her own bedtime.					
A. Ages 2-3 years.	0.8	0.6	1.2	0.6	2.8
B. Ages 4-5.	0.3	0.3	0.6	0.0	1.9
C. Ages 6-7.	1.3	1.4	1.8	0.0	1.9
D. Ages 8-9.	4.2	3.7	6.7	4.4	6.5
E. Ages 10-12.	15.9	15.6	26.1	10.6	13.1
F. Over 12.	77.5	78.4	63.6	84.4	73.8
68. Travel a long distance alone.					
A. Ages 2-3 years.	0.1	0.1	0.0	0.0	0.0
B. Ages 4-5.	0.2	0.1	0.6	0.6	0.9
C. Ages 6-7.	1.9	1.6	1.8	1.7	5.6
D. Ages 8-9.	7.0	6.1	11.5	8.9	8.3
E. Ages 10-12.	18.0	17.9	21.8	15.0	19.4
F. Over 12.	72.8	74.2	64.2	73.9	65.7
Do you think boys and girls should be treated differently when they are growing up? For entries 69 through 75, choose the statement that best expresses your viewpoint. If you have children, please answer in terms of the way you actually rear them. If you do not have children, or if your children are of one sex only, answer in terms of how you think you would act.					
69. Encourage or approve of physical aggression.					
A. Appropriate for son only.	7.4	7.5	4.2	6.7	10.2
B. Appropriate for daughter only.	0.0	0.0	0.0	0.0	0.0
C. Appropriate for both.	34.5	35.0	35.1	31.3	34.3
D. Appropriate for neither.	58.1	57.4	60.7	62.0	55.6
70. Permit dependence on parent.					
A. Appropriate for son only.	0.1	0.0	0.6	0.6	0.9
B. Appropriate for daughter only.	0.9	0.9	1.2	0.0	0.9
C. Appropriate for both.	49.0	49.6	46.5	47.2	43.4
D. Appropriate for neither.	50.0	49.5	51.8	52.2	54.7
71. Encourage aspirations to be a doctor.					
A. Appropriate for son only.	2.4	2.8	0.6	1.7	0.9
B. Appropriate for daughter only.	0.1	0.1	0.6	0.0	0.0
C. Appropriate for both.	85.0	85.0	79.2	89.0	84.1
D. Appropriate for neither.	12.5	12.1	19.7	9.4	15.0

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
72. Teach to care for younger siblings.					
A. Appropriate for son only.	0.0%	0.1%	0.0%	0.0%	0.0%
B. Appropriate for daughter only.	1.4	1.4	1.2	1.1	0.9
C. Appropriate for both.	96.1	96.0	96.5	97.3	95.4
D. Appropriate for neither.	2.5	2.6	2.3	1.6	3.7
73. Touch, kiss and cuddle child after age five.					
A. Appropriate for son only.	0.1	0.1	0.0	0.0	0.0
B. Appropriate for daughter only.	1.9	1.8	1.7	1.6	2.8
C. Appropriate for both.	94.2	94.6	91.9	95.1	91.7
D. Appropriate for neither.	3.8	3.5	6.4	3.3	5.6
74. Require such chores as washing dishes, dusting furniture, making beds.					
A. Appropriate for son only.	0.2	0.3	0.0	0.0	0.9
B. Appropriate for daughter only.	7.9	7.7	7.6	7.7	7.4
C. Appropriate for both.	91.0	91.3	91.3	91.8	89.8
D. Appropriate for neither.	0.9	0.8	1.2	0.5	1.9
75. Require such chores as mowing lawn, washing car, taking out garbage.					
A. Appropriate for son only.	14.5	14.3	14.5	13.7	13.9
B. Appropriate for daughter only.	0.3	0.3	1.2	0.0	0.0
C. Appropriate for both.	84.1	84.4	83.1	85.2	85.2
D. Appropriate for neither.	1.0	1.0	1.2	1.1	0.9
76. Which would you prefer to be, a husband or a wife?					
A. A husband.	6.8	6.6	3.7	8.4	11.5
B. A wife.	85.4	87.3	79.9	82.6	71.2
C. Would not marry.	7.8	6.1	16.5	9.0	17.3
77. What is your age?					
A. Under 20.	3.2	1.7	22.7	0.0	0.9
B. 20-24.	22.5	21.8	48.3	7.3	22.6
C. 25-29.	29.9	32.8	18.6	22.5	23.6
D. 30-35.	22.2	22.4	4.7	35.4	26.4
E. Over 35.	22.2	21.4	5.8	34.8	26.4
78. What is your marital status?					
A. Single.	8.4				
B. Married, first time.	76.0				
C. Remarried.	8.8				
D. Separated or divorced.	5.3				
E. Widowed.	1.5				

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
79. How many children do you have?					
A. None.	21.1%	15.3%	96.4%	9.4%	14.7%
B. One.	22.0	23.5	1.8	23.2	31.2
C. Two or three.	44.1	48.3	1.2	45.9	42.2
D. Four or more.	12.8	12.9	0.6	21.5	11.9
80. How old are your children?					
A. Oldest child under 3 years.	19.2	21.3	*	9.1	11.0
B. Oldest child 3 years to 5 years.	22.9	24.5		13.9	20.9
C. Oldest child 6 years to 11 years.	24.9	25.9		18.2	27.5
D. Oldest child 12 years to 17 years.	16.6	13.8		36.4	22.0
E. Oldest child 18 years or older.	16.4	14.5		22.4	18.6
81. Do you plan to have or adopt (more) children?					
A. Yes, one (more).	15.5	16.2	3.1	13.1	15.8
B. Yes, two or more.	12.9	13.2	59.4	4.5	8.8
C. I would like to but my husband would not.	4.9	5.1	0.0	4.5	5.3
D. My husband would like to but I would not.	3.3	3.3	0.0	5.7	0.0
E. No, neither my husband nor I want to.	46.8	46.4	9.4	59.1	28.1
F. Undecided.	16.5	15.8	28.1	13.1	42.1
82. What is your religious affiliation?					
A. Protestant.	55.7	56.5	45.3	61.2	48.6
B. Catholic.	25.6	26.5	26.5	19.1	20.6
C. Jewish	4.4	4.7	5.3	1.1	4.7
D. Agnostic.	7.4	6.2	11.8	10.7	13.1
E. Other.	7.0	6.1	11.2	7.9	13.1
83. How would you describe your political views?					
A. Very liberal.	5.9	5.0	11.8	4.4	12.8
B. Liberal.	27.1	26.3	40.2	20.9	29.4
C. Moderate.	48.8	49.7	37.9	53.8	44.0
D. Conservative.	16.8	17.5	10.1	19.2	12.8
E. Very conservative.	1.4	1.5	0.0	1.6	0.9
84. What is the highest level of education you have completed?					
A. Grade school.	1.0	0.6	1.2	2.7	3.7
B. High school.	35.1	35.8	23.4	38.5	35.8
C. Some college.	36.1	35.1	36.8	41.2	41.3
D. College graduate.	16.3	17.2	22.2	11.0	7.3
E. Some graduate school.	6.4	6.6	7.6	3.3	7.3
F. Advanced degree.	5.0	4.7	8.8	3.3	4.6

* Base too small to be percentaged.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
85. What is the approximate annual income of your family?					
A. Less than \$5,000.	4.0%	2.6%	9.1%	0.5%	19.4%
B. \$5,000 to \$10,000.	29.2	27.0	46.1	17.6	50.9
C. \$10,001 to \$15,000.	36.3	38.3	25.5	41.8	18.5
D. \$15,001 to \$25,000.	22.6	23.9	12.7	30.2	9.3
E. More than \$25,000.	7.9	8.2	6.7	9.9	1.9
86. Are you presently working for pay outside the home?					
A. Have full-time job.	28.5	22.4	61.8	28.0	61.5
B. Have part-time job.	15.7	15.6	16.5	17.6	15.6
C. No; do volunteer work.	10.5	12.0	2.9	10.4	0.9
D. No.	45.3	50.0	18.8	44.0	22.0

Choose one of the following job categories to answer each question 87 through 90:

87. What is your husband's occupation?					
A. Professional with advanced degree (for example: doctor, lawyer).	12.2	12.9	**	7.6	*
B. Teacher, counselor, social worker, nurse.	7.0	7.4		5.3	
C. Managerial, administrator, business.	27.5	27.0		35.7	
D. White collar, sales, clerical, secretarial.	8.3	8.5		7.0	
E. Artist, writer, etc.	1.8	1.7		2.3	
F. Technician, skilled worker.	21.3	21.7		18.1	
G. Semiskilled or unskilled worker.	8.6	7.7		10.5	
H. Student.	3.7	4.1		0.0	
I. Other.	9.7	9.1		13.5	
88. If you were employed before marriage, what was your occupation?					
A. Professional with advanced degree (for example: doctor, lawyer).	0.8	0.7	**	1.2	1.0
B. Teacher, counselor, social worker, nurse.	19.0	19.9		14.0	9.3
C. Managerial, administrator, business.	3.7	3.5		3.5	7.2
D. White collar, sales, clerical, secretarial.	45.5	45.1		53.2	42.3
E. Artist, writer, etc.	1.3	1.3		1.2	1.0
F. Technician, skilled worker.	4.5	4.4		4.7	5.2
G. Semiskilled or unskilled worker.	7.6	7.1		11.1	9.3
H. Student.	13.7	14.4		6.4	18.6
I. Other.	3.9	3.7		4.7	6.2

* Base too small to be percentaged.

** Question not applicable.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
89. If you are presently employed, what is your occupation?					
A. Professional with advanced degree (for example: doctor, lawyer).	1.7%	1.2%	3.5%	1.1%	2.4%
B. Teacher, counselor, social worker, nurse.	25.5	28.0	22.5	23.4	17.6
C. Managerial, administrator, business.	9.0	7.6	7.7	11.7	17.6
D. White collar, sales, clerical, secretarial.	36.1	36.8	32.4	39.4	34.1
E. Artist, writer, etc.	2.7	2.7	2.1	2.1	4.7
F. Technician, skilled worker.	4.3	4.3	2.1	7.4	2.4
G. Semiskilled or unskilled worker.	4.8	5.4	2.1	4.3	3.5
H. Student.	9.2	6.7	23.2	6.4	8.2
I. Other.	6.7	7.2	4.2	4.3	9.4
90. Did having children affect your working life in any of the following ways?					
A. I stopped working temporarily, with reluctance.	6.1	5.2	*	7.4	15.8
B. I stopped working temporarily, with pleasure.	35.0	33.8		43.0	39.5
C. I stopped working for good, with reluctance.	10.0	11.2		4.4	5.3
D. I stopped working for good, with pleasure.	33.4	35.7		25.2	15.8
E. I continued working.	5.6	4.3		9.6	13.2
F. I continued working, but on a part-time basis.	10.0	9.8		10.4	10.5
91. Regardless of whether you are presently employed or not, what is your husband's attitude toward your working?					
A. Strongly approves of my working.	23.8	22.9	**	26.0	35.3
B. Generally approves of my working.	31.5	31.6		32.2	23.5
C. He is neutral or indifferent to my working.	16.0	16.3		15.3	8.8
D. He generally disapproves of my working.	19.0	19.4		16.9	20.6
E. He strongly disapproves of my working.	9.8	9.8		9.6	11.8

* Base too small to be percentaged.

** Question not applicable.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
92. Are you presently a member of any of these organizations for women?					
A. A women's political group (for example, Democratic, Republican or other party committee).	3.3%	3.0%	1.7%	4.4%	3.7%
B. A local community group, charity, women's auxiliary or church organization.	30.0	33.6	6.9	27.5	14.7
C. The League of Women Voters.	2.0	1.9	1.2	2.7	3.7
D. A professional women's association (for example, woman doctors).	4.5	3.6	7.5	7.1	8.3
E. A Women's Liberation discussion or action group.	1.5	1.1	4.6	1.6	2.8
F. The National Organization for Women.	1.8	1.7	1.2	2.7	3.7
G. I don't belong to any women's organization.	63.7	61.3	78.6	65.4	73.4
93. In general, how do you feel about your present employment situation?					
A. Very satisfied.	24.5	25.3	18.1	26.3	22.5
B. Satisfied.	42.5	44.4	38.9	39.5	33.7
C. Dissatisfied; I wish I didn't have to work.	7.2	6.7	5.6	6.7	11.2
D. Dissatisfied; I wish I had greater or different career involvement.	25.9	23.7	37.5	23.7	32.6
94. If you are not presently employed, how do you generally feel about your situation?					
A. Very satisfied.	29.1	29.2	*	40.4	*
B. Satisfied.	40.5	40.8		37.1	
C. Dissatisfied; I wish I had full- or part-time employment.	30.4	30.0		22.5	
95. Do you think you have been discriminated against <u>as a woman</u> in any of these ways?					
A. Admission to college or graduate school.	1.7	1.4	5.2	0.5	2.8
B. Hiring, promotions or job titling.	18.6	16.3	30.1	22.5	27.5
C. Salary.	29.8	27.2	41.6	37.9	32.1
D. In classes or counseling in high school.	12.4	11.6	23.7	8.8	13.8
E. The way men react to you when you are discussing things about which you have knowledge.	41.0	39.7	53.8	37.9	46.8
F. The way your parents reacted to your career ambitions.	15.3	15.0	20.8	12.6	14.7

* Base too small to be percentaged.

Questions	Total Women	Married Women	Single Women	Remarried Women	Divorced Women
96. What is your attitude toward the Women's Liberation Movement (WLM)?					
A. Strongly in favor.	9.6%	8.3%	18.7%	9.4%	14.8%
B. Generally in favor.	26.8	26.3	33.9	24.4	32.4
C. Slightly in favor.	29.4	30.6	26.3	25.0	25.9
D. Slightly opposed.	12.4	13.0	7.6	10.6	13.0
E. Generally opposed.	14.4	14.6	8.2	20.6	6.5
F. Strongly opposed.	7.4	7.3	5.3	10.0	7.4
97. What kind of women do you think are <u>most</u> likely to join the WLM?					
A. Women with sexual problems.	1.1	1.1	2.6	0.6	1.0
B. Aggressive or angry women who dislike men.	20.1	21.2	10.5	19.2	19.4
C. Neurotic women who think they have been discriminated against.	25.6	25.1	24.2	32.9	18.4
D. Well-adjusted women with legitimate grievances.	47.6	47.4	56.9	42.5	52.4
E. Very healthy women fighting a sick system.	5.5	5.3	5.9	4.8	8.7
98. Do you think the WLM will affect <u>your</u> life?					
A. Yes, for the better.	30.0	27.5	49.1	25.4	45.8
B. Yes, for the worse.	2.1	2.2	2.9	1.7	0.9
C. Not especially.	67.9	70.3	48.0	72.9	53.3
99. If the WLM gets the things it wants, do you think your <u>daughter's</u> life will be affected?					
A. Yes; she will have more opportunities than I did.	59.3	57.5	81.1	58.5	68.8
B. Yes; she will have more difficulties than I did.	9.2	9.2	4.2	11.6	10.4
C. Not especially.	31.5	33.3	14.7	29.9	20.8
100. Has the Women's Liberation Movement affected your feelings in any of the following ways?					
A. I like women more now.	6.5	6.0	9.8	7.1	7.3
B. I dislike women more now.	3.5	3.4	3.5	3.8	4.6
C. I get angry at men more often.	15.5	15.4	22.5	10.4	17.4
D. I am more sympathetic to men.	5.9	5.0	9.2	9.9	6.4
E. I resent male privileges more.	20.0	19.7	27.2	16.5	22.0
F. I feel better able to combine marriage and career.	15.3	15.5	19.7	13.7	10.1
G. I feel less able to combine marriage and career.	1.0	0.6	1.7	1.6	4.6
H. I am more aware of discrimination against women.	44.9	44.2	56.6	42.9	45.0
I. I feel closer to my husband.	7.0	7.7	3.5	8.8	0.9
J. I feel more distant from my husband.	4.5	5.1	0.0	3.3	6.4
K. My feelings haven't really changed.	43.5	43.9	35.8	46.2	40.4

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